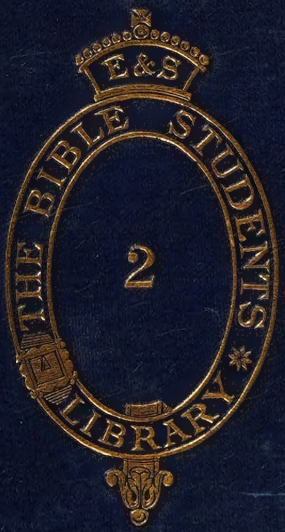
THE LAW IN THE PROPHETS



STANLEY LEATHES, D.D.,

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

L 48

THE LAW IN THE PROPHETS

BY THE

REV. STANLEY LEATHES, D.D.,

Professor of Hebrew, King's College, London; Prebendary of St. Paul's;
Rector of Much Hadham, Herts;
Honorary Fellow of Jesus College, Cambridge.

O.T. Criticism, interpretation, etc.
O.T. Prophets

EYRE AND SPOTTISWOODE,
Her Majesty's Printers:
LONDON—GREAT NEW STREET, FLEET STREET, E.C.;
EDINBURGH, GLASGOW, MELBOURNE, & NEW YORK.

1891.

LIBRARY
CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

224.011
L438

IN MEMORIAM

DULCEM ATQUE SEMPER FRAGRANTEM

FILIÆ AMANTISSIMÆ

NECNON

DILECTISSIMÆ

IN JESU DORMIENTIS.

V11965

"*Thy Word is tried to the uttermost, and Thy servant loveth it.*"

ERRATA.

Page 14, lines 12 and 17, *for* Amos **4.** 9, *read* Amos **4.** 11.
„ 18, line 20, *for* Deut. **29.** 25, *read* Deut. **29.** 22 (H.).
„ 23, „ 10, „ Exod. **25.** 28; **37.** 33, *read* Exod. **25.** 38; **37.** 23.
„ 28, „ 9, „ Micah **2.** 2, *read* Micah **2.** 4.
„ 36, „ 9, „ Lev. **22.** 2, *read* Lev. **23.** 2.
„ 48, „ 5, „ Joel **2.** 5, *read* Joel **2.** 3.
„ 76, „ 22, *dele* **40.** 4.
„ 99, „ 16, *for* Deut. **31.** 17, *read* Deut. **31.** 27.
„ 100, „ 13, „ Lev., *read* Zech.
„ 114, „ 25, „ 33, *read* 28.
„ 115, „ 15, „ Num. **16.** 2, *read* Num. **17.** 2.
„ 117, „ 16, „ Isa. **28.** 5, *read* Isa. **28.** 25.
„ 118, „ 2, „ Exod. **29.** 24, *read* Exod. **29.** 9, &c.
„ 125, last line, „ **14.** 18, *read* **14.** 11.
„ 130, „ 20, „ **6.** 7, *read* Exod. **6.** 7.
„ 147, „ 14, „ Deut. **18.** 8, *read* Deut. **16.** 8.
„ 148, „ 22, „ Neh. **14.** 18, *read* Neh. **9.** 17, 31.
„ 178, last line, „ Joel **4.** 14, *read* Joel **3.** 14.
„ 179, line 11, „ Amos **5.** 1, *read* Amos **5.** 11.
„ 209, „ 7, „ 1 Sam. **13.** 1, *read* 1 Sam. **12.** 6.
„ 222, „ 23, „ of, *read* by.

rence and care, as a sacred possession containing the authentic memorials of God's historic dealings with the race, and more especially with the fathers of the nation.

I believe we may reasonably understand such passages as Gen. **5.** 1; Exod. **17.** 14; **24.** 7; **34.** 27; Num. **21.** 14; **33.** 2; Deut. **31.** 24; Josh. **10.** 13; **24.** 26; 2 Sam. **1.** 18, and the like, to be incidental references witnessing to the existence and the gradual growth of such records, which would naturally be preserved with care, and regarded with interest as a cherished heirloom. If we are to trust the Lawgiver himself, he made special provision for the preservation and protection of those records in which he was himself concerned, Deut. **31.** 9; and I do not know on what principles of sound criticism we are to set aside the statement that he did so.

If a book is silent as to its own existence, we must do what we can with it of ourselves; but if it bears any witness to its own production or growth, we must first reckon with the evidence that it bears, and not treat that evidence as if it did not exist.

There can be no question that in several places the Pentateuch does bear this witness to itself. It is no less certain that if it did so much more frequently, we should not be the more disposed to accept it, nor would its claims upon our credit probably be strengthened thereby. As it is, the witness that it bears could hardly be cast in a form that would be more apparently *bonâ fide* and unimpeachable.

It is equally certain that the Pentateuch has reached us as a separate and independent whole, and from time immemorial has been so regarded. Indeed, the later canonical books themselves bear witness to that fact, *e.g.*, Ezra **7.** 6; Neh. **8.** 1; Mal. **4.** 4. In saying this we do not at all deny the possibility of minor changes and modifications to which, in the lapse of ages, writings of such great antiquity would naturally be exposed. But most assuredly it would seem that the special alteration and development theoretically conceived and assumed of late, must be regarded as contrary to, if not precluded by, the warning of the Lawgiver, Deut. **4.** 2; **12.** 32,—a warning which, according to the narrative, was repeated and Divinely enjoined upon Joshua, **1.** 7, and we may suppose observed by him.

If, therefore, we may be allowed to postulate, at least provisionally, the existence of such writings as these, there can be no question that the righteous in Israel would regard them with the utmost deference, after the manner of the Psalmist, **1.** 2; **119.** 92, 97, and as, according to the history, Joshua was commanded to do, **1.** 8.

Unless we consider ourselves at liberty to regard every statement of this kind in the historical books as an intentional blind, deliberately thrown in for the

purpose of misleading the reader and suggesting to him what was actually untrue, we must allow the combined force of such testimony until it is disproved; and it can only be disproved with the result of conclusively establishing a fraud. But if we allow of intentional fraud, such as this would be, as an element in the Divine records, they cease to have any claim to be the Scriptures of truth, and can in no sense be regarded as Divine. The history in all its essential details must be entirely re-constructed according to our own subjective fancies; and there is no saying what kind of history that would be. Unquestionably, the historic value of the record as we have received it would be entirely destroyed.

If, however, we have ground for believing that from the age of the Exodus and onwards, records and writings of this kind were preserved and cherished in Israel, that supposition is to a large extent confirmed by the traces of their influence that are discoverable in the Prophetical writings; and in proportion to the number and clearness of such traces it is strengthened and established.

In the following pages I have endeavoured to exhibit the traces of acquaintance with the language of the Pentateuch that are discernible in the writings of the Prophets. On the supposition that the books

of Moses existed, there is every reason to believe they would be familiar to, and diligently studied by, the faithful in Israel. If from the similarity of thought and language there is any evidence of this, the supposition becomes reasonable; and if the evidence is satisfactory and adequate, the supposition becomes a certainty.

I think it is hardly possible for the ordinary reader to examine with sufficient care the indications of this knowledge collected and arranged in the following pages, and resist the conclusion that the several books of the Pentateuch, substantially as we have them, were well known to all the prophets, and must have been studied by them, as they doubtless would have been if their actual origin was what it is traditionally supposed to be. Either the Pentateuch was to them the record of a Divine revelation, or it was not: if it was, the phenomena now presented are abundantly explained; if it was not, I apprehend it will be exceedingly difficult to discover any adequate explanation of these phenomena.

It must be understood that the coincidences here exhibited are not supposed to be all of equal weight; they will not strike all readers with equal force, and some few will not improbably be rejected as of no value whatever. But my object has been, as far as possible, to collect *all* the cases of apparent similarity,

in order to make the list complete. It is more than probable I have still overlooked some, if not many; but I think that the ordinary reader of the English Bible, for whom I have written, will not fail to be struck with the mass of evidence here presented. If that evidence is reduced by twenty per cent., the remainder is more than sufficient for my purpose; for the strength of my position, that the Law was known to the prophets, lies in the cumulative character of the evidence exhibited.

I have set passage over against passage that it may tell its own tale, and only in more special cases have I suggested the inference to be drawn, because I would rather that the reader should draw it for himself, as in the majority of instances he can hardly fail to do.

It must be understood that though I have written for the general reader, it is in many cases those only who are acquainted with the Hebrew Scriptures that will appreciate the full force of the coincidences. These are, for the most part, indicated by the use of italic letters for the words that are alike in the Hebrew, but unlike in the English Version.

The Pentateuch has a vocabulary and certain special characteristics of its own. If in presumably later writers we can trace a difference in the phraseology

used, this difference may be taken as confirmatory evidence of their later date. This is why certain words or phrases have been specified as "not in the Pentateuch." On the other hand, when the language of the Pentateuch is found, as it sometimes is, only once or twice or very seldom elsewhere, that fact goes a long way towards showing that it is this very language and no other that the prophet has employed. For example, the words of Gen. **1.** 2, "The earth was *without-form, and void*," "thohu wavohu," are not found again in the whole Bible, except once in Jer. **4.** 23, and once in a different application in Isa. **34.** 11. It is difficult to resist the inference that in each case they were borrowed from Genesis, and that therefore the Genesis narrative was known to these two prophets. If the like evidence is multiplied indefinitely, the result can be nothing short of demonstration, and that is the result I have desired to produce. It is for this reason that I have not been careful to avoid cases of repetition, when such repetitions occur in the writings of the prophets, because though one instance might have sufficed, yet the multiplication of instances strengthens the position.

The remarks upon the Pentateuch at the end of the book were originally written for the *Guardian* newspaper, and by the Editor's kind permission are here reprinted, as bearing on the general question.

interest and importance, inasmuch as the Bible is not the peculiar preserve of the critic, but is the possession of the world and the special heritage of the Christian; and our estimate of the claims of Christ and His Gospel cannot but be affected by our estimate of the relation between the Law and the Prophets. If the Law is a congeries of human precepts, a body of legislation created merely by accident and circumstance, then undoubtedly it has no more claim to be regarded as Divine than the laws of the Saxon kings or the laws of the Twelve Tables; but then also the foundation upon which Christ took His stand is destroyed, and, so far, the Gospel instead of being built upon a rock is built upon the sand. But if the language of the Prophets is sufficient to show that they also were acquainted with the Law as a whole, and that their appeal was "to the Law and to the Testimony," then undoubtedly we are one stage further in our knowledge of what the Law really was, and are the better able to estimate our Lord's appeal to Scripture, which is not only final in itself, but is inseparably bound up with His personal claims.

MUCH HADHAM,
July, 1891.

CONTENTS.

	PAGE
INTRODUCTION - - - - - - -	1
THE EVIDENCE PRESENTED - - - -	11–197
Isaiah - - - - - - -	11
Jeremiah - - - - - - -	66
Lamentations - - - - - - -	94
Ezekiel - - - - - - -	98
Daniel - - - - - - -	124
Hosea - - - - - - -	127
Joel - - - - - - -	146
Amos - - - - - - -	152
Obadiah - - - - - - -	161
Jonah - - - - - - -	163
Micah - - - - - - -	165
Nahum - - - - - - -	173
Habakkuk - - - - - -	175
Zephaniah - - - - - -	178
Haggai - - - - - - -	182
Zechariah - - - - - -	185
Malachi - - - - - - -	191
REMARKS ON THE FOREGOING EVIDENCE - -	199–278
Section I.—The Wellhausen Theory - -	199
„ II.—The Consequences of the Theory -	210
„ III.—The Counter Argument - -	214
„ IV.—The Difficulties of the Theory -	216
„ V.—The Weight of the Evidence - -	220
„ VI.—The Witness of one Book to another -	224
„ VII.—The Coincidences undesigned - -	230
„ VIII.—Our Lord's Appeal to Scripture -	232
„ IX.—Passages illustrating our Lord's Appeal to Scripture - - -	239
„ X.—Passages in which our Lord's Supernatural Knowledge is implied -	244
„ XI.—The Predictive Character of Prophecy	267
„ XII.—Ruling Principles of Modern Theology	271
APPENDIX - - - - - - - -	279
On the Pentateuch - - - -	279–312

NOTE.—In transliterating Hebrew words, the long vowels and duplicate consonants are represented by Italic letters; Aleph by ' and Ain by *g*. Thus, Caph is k, and Koph is *k*. He is h, and Hheth is *h*, and the like.

The Law in the Prophets.

INTRODUCTION.

THE theory which has found so much favour, in sundry quarters, of recent years, is the theory that a large portion of the Pentateuch was the work of Ezra and the priests in Babylon. Deuteronomy, it has been alleged, was the composition of nobody knows whom in the time of Josiah or Manasseh, but the ritual portions of Exodus, Leviticus, and Numbers were much later, and the Pentateuch, as we now have it, was hardly completed in the time of Nehemiah. According to modern theories there are few portions of Genesis even as early as the division of the kingdoms of Judah and Israel. It is needless to observe how contrary this notion is to the old-fashioned belief, which regarded Genesis as one of the very oldest books in existence; but it may not be needless to observe that if there is any ground for accepting this theory it at once becomes impossible to regard Genesis as in any sense an historical book. The history of events that is not written down for seven or eight hundred years and more after their supposed occurrence, is not likely to be worth anything as a trustworthy record of facts, and therefore the entire history of the Jewish nation and its origin is

at once plunged into hopeless obscurity. We know, and can know, nothing about it.

This is obvious, as the result of the theory, when we read Wellhausen's proposed re-construction of the history in his article, "Israel," in the *Encyclopædia Britannica*. According to him the Bible record is worth literally nothing; it is convicted of falsehood, and may be put aside. And in attempting to deal with a matter of this kind we must be very careful as to the principles on which we proceed. It will not be unreasonable to be especially cautious as to the validity of the grounds on which we are asked to adopt this belief. What is the evidence for the assertions that are so freely and so confidently made? We turn over page after page of Wellhausen's "Prolegomena" and expect to find the proof which he repeatedly says he is going to produce, but it is never forthcoming. It is all theory based on theory, supported by theory, and resulting in theory. From first to last there is literally no proof, rightly so-called. We find that the conclusion with which he ends has been assumed from the beginning, and the apparent harmony in the argument is produced by the ingenious adjustment of the several parts of the theory. There is an assumption from the beginning that the records as we have them are, from the nature of the case, untrustworthy; and the actual facts, and their sequence or relation to each other, have to be discovered as best they can from the disguised and distorted narratives with which we have to deal. The narrative exists simply for the construction of the theory; the theory is not naturally suggested by the narrative, nor is it in any way dependent upon it, because as soon as any incident or statement is

found to be inconveniently rigid for the requirements of the theory it is ruled out of court as unhistorical or spurious. This, it must be admitted, is no exaggerated account of the methods of Wellhausen and his school. It is not a little strange that in an age which boasts its devotion to the principles of science a method so obviously deductive and delusive should be chosen in preference to one that should have more reverence for facts and for the sounder principles of induction.

What, then, are the principles on which we should deal with the records of the Old Testament? Those records come to us with the highest possible credentials. They are the national records of a very remarkable nation, ever held in unusual reverence by the whole body of the nation, and even by the independent and, to some extent, antagonistic body of the Christian Church. The first question which confronts us is that of their antiquity. *Primâ facie*, they are of the highest antiquity, because they form ostensibly a natural catena of authorities. For instance, the Books of Kings presuppose those of Samuel, as do those of Samuel that of Judges, and Judges presupposes Joshua, as Joshua does the Pentateuch. It is absurd to imagine that this apparent concatenation is the effect of any design in the composition or arrangement of the books. The indications and coincidences are of that casual nature which could not be presented by design. So far, then, as the apparent character of the records goes, there can be no doubt that they seem to reach back to a remote antiquity. Of course if they can be *proved* to be not genuine this apparent character must go for nothing; if, on the other hand, the proof of this is insufficient, the effect of their apparent character remains in all its force.

There is, however, one consideration which seems to be of some weight in enabling us to form some estimate of their real character, and that is, the characteristics of the nation since the commencement of the Christian Era. For it is a matter of conspicuous notoriety that there is no nation that has manifested anything like the degree of tenacity which is, and has been, manifest in the Jewish nation for the last eighteen centuries. The annual observances of the Passover, Pentecost, Tabernacles, and the Day of Atonement, go on now as they are enjoined to be observed in laws which are apparently fifteen centuries earlier than the commencement of the Christian Era. This, of course, does not apply to details which circumstances have rendered impossible, but it applies with all the greater force to the observances themselves, which have been scrupulously maintained notwithstanding the difficulties arising from the altered circumstances. If, then, this has been the known character of the Jewish nation for so many centuries past, it serves to suggest a presumption that a character which has been maintained under the greatest possible disadvantages did not begin to be a new feature in the nation's history when it ceased to be a nation. The testimony of the national historian, Josephus, tends to confirm that presumption when, in speaking of the care with which the national records had been preserved, he says that the Jews would willingly die for them, and that during many ages nothing had been added to, or taken from, or changed in them, but that they were ever regarded with the greatest reverence by all the nation.* In this respect, then, it cannot be doubted that the records of this people

* *Contra Apion.* i. 8.

come to us with peculiar, if not unique, authority, and we have, as it were, before our own eyes, a living instance of the strong and conservative tenacity with which, till lately, it was universally believed that the Jews had preserved their records.

Of course there are a thousand *à priori* imaginary difficulties which might be raised to militate against the probable antiquity of the Jewish records, but the poems of Homer are a monument which, though of lesser antiquity than a large part of the Jewish Scriptures, shows conclusively that such writings not only might be, but have actually been, preserved. This, then, is one consideration which proves that it is not impossible that the records may be very old.

Again, for the last eighteen centuries we know that the Jewish Scriptures have been preserved in substantially the same condition.* No one can allege that there has been any material addition, omission, or alteration made in them. If, then, for eighteen centuries they have been handed down in virtually the same condition, and unaltered, it is on every ground more natural that the antiquity, which they were supposed to possess then, should have given them this value for the generations of the future, than that, being comparatively modern productions, they should have acquired without cause a fictitious value and importance which made posterity tenacious of their preservation. If, under every conceivable disadvantage, the national customs and literature have been preserved, it is certainly not antecedently impossible that when these disadvantages did not exist they should have been

* "The Massoretic Text was already substantially the same in ii.-v. cent. A.D."—DRIVER. *Notes on the Heb. Text of the Books of Samuel*, p. xxxix.

preserved with equal care for many centuries. That there are writings in the Old Testament of the eighth century before Christ no one would deny; and if these writings have been preserved for five-and-twenty centuries, it is clearly not antecedently impossible that others may have existed and been preserved for even a longer time. If it can be shown that in these writings of the eighth century before Christ there is evidence of acquaintance with a body of yet earlier writings, any supposition which rests on the improbability of writings of that age existing is at once negatived thereby.

It becomes, then, by no means hopeless to trace a catena in the Jewish records which may give them an antecedent probability of being in certain portions of very considerable antiquity; and seeing that the national tradition is wholly in favour of that antiquity, it is not unreasonable to start with a presumption in its favour until we find it overruled by proof to the contrary. And assuredly an enquiry which begins with assuming a much more modern date for the records must be required to show cause why the traditional date should be put aside as of no account.

There is, therefore, an initial question which demands an answer before we lend our ear to the specious theories of those whose arguments begin and end with theory. Of one thing we may be fairly certain, namely, that a nation which for eighteen centuries has manifested such marvellous faithfulness in its traditions, is the less likely to have been so mistaken in the time of the Christian Era, and long before it, as to suppose that writings which had been imposed on the nation as authoritative in the time of Ezra were actually a thousand years older. We may conjecture as we please on

the assumption of an uncritical age and the like; but to suppose that the bulk of the Mosaic Law was of the time of Ezra is to suppose, in fact, that Israel had never had any real national existence, and that the consciousness of national existence had not originated in the memorable night of the escape from Egypt, but in the far less significant epoch of the return from Babylon. This of itself is a notion so contrary to all antecedent probability and to the distinct evidence of known facts, that it requires something more than pure conjecture and baseless theory for its foundation.

We have a right, therefore, to insist upon the production of facts as strong and mutually consistent as these before we allow the probability of writings which have so much to show for their antiquity being of very much later date. And, on the other hand, if it is possible to show from the internal evidence of language, subject-matter, and the like, that these writings are what they profess to be, then we may reasonably consider ourselves absolved from that deference to the opposite theory which it is alleged we owe. If, for example, a careful study of the Prophets shall make it clear that they must have had in their possession what we now know as the Books of the Law, the baselessness of the opposite conjecture as to its later origin will become apparent. If we find in Milton allusions to Ben Jonson and to Shakespeare, it needs no further proof that these writers preceded Milton. That he refers to them by name makes this absolutely certain; but if there were any other indications that he was familiar with their language, and had it in his mind, the result would be as certain, even though he did not

mention them by name. The reader of Tennyson can detect certain indications of delicate allusion to the language of Dante, which escape the notice of those who are not generally familiar with the works of that poet. But as soon as these are pointed out the conclusion is inevitable that the language of Dante was in the mind of Tennyson. When, in like manner, it can be shown that Hosea and Isaiah, not once or twice, but many times over, use language which is the language of the Law, and perhaps exclusively so, a presumption amounting almost to certainty is created, that writings with which traditionally they must have been acquainted were actually in their hands. When, for example, we find in the Gospels or the New Testament allusions to, and verbal quotations from, the Old Testament, we necessarily conclude that the Evangelists and Apostles had in their possession the same Old Testament that we have; and if we find Isaiah cited by name, we know that the passage quoted must have stood there then as we find it now. Nor is this conclusion at all modified if, as it sometimes happens, the reference is such as it is difficult to identify. When, for instance, St. Matthew tells us that our Lord's parents came and dwelt at Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene," we may have some doubt as to what particular passage was in the mind of the writer; but, at all events, his probable reference to one or more possible passages warrants the inference that he was acquainted with all. And so again, when in the post-Captivity prophets we find references to what has recently been called the Priestly Code, we cannot doubt that the authority of it was recognised in their time, and,

what is of more importance, that it was then in existence and known. Now, if in the earlier prophets the same indications are discernible, what is there to prevent us from drawing the same conclusions, except the theory which has reversed the order of these documents, and made the Priestly Code of later date than the writings of the prophets? But if fact is the test of theory, the theory in this case must go to the wall. The language which in Haggai, Zechariah, and Malachi is obviously borrowed from, or dependent upon, the so-called Priestly Code, if found in earlier prophets, must either show that we are wrong in the date we assign to these prophets, or else that the Priestly Code was known to them as well as to their descendants. That the greater number of the minor prophets, however, were older than the Captivity no one would care to deny. Consequently it is the date of the Priestly Code that must be re-adjusted, rather than that of any prophet whose language can be shown to imply the knowledge of it. I may add that the same method of reasoning would seem to be equally valid, though this is not directly concerned with my present purpose, when applied to the other books of the Bible. A clear reference in one to any other is evidence that the other preceded it. Thus, if there is any evidence in the Book of Ruth of acquaintance with Deuteronomy, Deuteronomy must have preceded the composition of Ruth. If the writer of Kings refers to Samuel he must have known Samuel, and the like. This is a canon of criticism which would hold in the case of any other literature, and nothing short of conclusive evidence is required to show why it fails to apply in that of the Jewish literature.

I proceed to give the evidence which exists to show that the prophets were all of them acquainted with the Books of the Law, and I take them according to their order in the English Bible, to which also the references are made. For the sake of the ordinary reader it has been thought desirable to quote in full so much of the several passages as may enable him at a glance to estimate the degree to which they correspond. If references alone are given they are apt to be passed by. In this case the whole weight of the argument lies in the comparison of the passages referred to. The most important instances are marked with an asterisk.

THE EVIDENCE PRESENTED.

ISAIAH.

Isaiah, according to **1.** 1, flourished in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, or approximately from 750 to 700; that is to say, contemporaneously with the early kings of Rome. According to a tradition preserved by Kimchi he was of royal family, his father Amoz being brother to Amaziah the king; in which case he would have been first cousin to Uzziah, which may or may not have been so. As his writings are the noblest in the Old Testament in point of style, there is a certain propriety in ascribing to him the nobility of royal blood, as tradition has done. We know nothing about his personal history but that he was married and had two or more sons; that he assured the people of the overthrow of Sennacherib's host, and survived that deliverance. He declared to Hezekiah that his sons should be eunuchs in the palace of the king of Babylon while Babylon was still an insignificant power; and in like manner several of his prophecies foretell the desolation of Babylon, *e.g.* chaps. **13** and **14.** It is for this reason that many of the writings that have come down to us as Isaiah's have been conjecturally assigned to an unknown writer a hundred and fifty years later, and nearly the whole of chaps. **40—66** have been so assigned. This, however, is in direct violation of the evidence of language; and the first and main reason assigned by Professor Driver for so treating them is that they are contrary to the "analogy of prophecy." Before, however,

we can accept this statement we must decide whether there is such a thing as real predictive prophecy, and what, if any, portions of the Bible are examples of it. If this is decided affirmatively, there is nothing in the writings of Isaiah to contradict the "analogy of prophecy," but much to illustrate and determine this analogy. For example, the 1st and the 53rd chapters are either descriptive or prophetic; if they are prophetic they are neither more nor less so than **62—64.** The Book of Isaiah bears traces of a very high degree of civilisation, and gives abundant proof of general acquaintance with a yet earlier literature.

1. 1.—The first word, חָזוֹן, *hazon*, is not found in the Pentateuch, nor earlier than 1 Sam. **3.** 1, "There was no open *vision*." This, so far, is a slight indication which may tend to show that Isaiah was later than the Law; another derivative of the same root, מַחֲזֶה, ma*h*ăzeh, is found three times in the Pentateuch, Gen. **15.** 1; Num. **24.** 4, 16; and the root itself, חָזָה, *hazah*, is used in the natural sense, Exod. **18.** 21, "Thou shalt *provide* out of all the people able men," and in **24.** 11, "Also they *saw* God, and did eat and drink"; and Balaam uses it twice of himself in Num. **24.** 4, 16, "Which *saw* the vision of the Almighty." We may, perhaps, infer therefore, that the usage in Isaiah and the later prophets, where the former word is common, is characteristic of a later dispensation, at all events the usage is later, and, with some few exceptions, peculiar to the prophets. As a matter of fact the word is only found

elsewhere in 1 Sam. **3.** 1; 1 Chron. **17.** 15; 2 Chron. **32.** 32; Ps. **89.** 20, and Prov. **29.** 18; whereas in the prophets it occurs some thirty times.

v. 2.—"Hear, O heavens, and give ear, O earth," can hardly be other than a reminiscence of Deut. **32.** 1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Indeed, on the supposition that Deuteronomy is the earlier document, this 32nd chapter may be regarded as supplying the text for Isaiah's commentary upon it in his opening chapter.

v. 4.—"They have forsaken the Lord." Deut. **28.** 20, "Whereby thou hast forsaken me"; **31.** 16, "And will forsake me."

"And *despised* the Holy One of Israel." Num. **16.** 30, "These men have *provoked* the Lord," and **14.** 11, 23; Deut. **31.** 20. The same word in all cases.

The phrase "Holy One of Israel," which is almost exclusively Isaiah's, is based on the revelation of Lev. **11.** 44, 45, "I am holy"; **19.** 2, "I the Lord your God am holy"; **20.** 7, 26 and **21.** 8. Not elsewhere in the Pentateuch.

v. 9.—The phrase "Lord of hosts" is in many respects remarkable. It is first found in 1 Sam. **1.** 3, where it is common. Isaiah uses it some fifty or sixty times, and Jeremiah likewise, but Ezekiel and Daniel not at all; the post-Captivity prophets very frequently: Micah **4.** 4 and Hab. **2.** 13 once; Nahum **2.** 13 and **3.** 5 and Zeph. **2.** 9, 10 twice; Hosea **12.** 5 once uses "LORD God of hosts," and Amos **3.** 13 uses "God of hosts,"

and seven times "LORD God of hosts." Isaiah, therefore, among the prophets, may be said to have introduced the phrase, as no prophet seems to have used it before him. In Isaiah it is generally "yĕhowah zĕva'oth"; in **3.** 15; **10.** 23, 24; **22.** 5, 12, 14, 15; **28.** 22, it is "'ădonai yĕhowi zĕva'oth"; in **22.** 14 we have "yĕhowah zĕva'oth" as well; in **10.** 16 it is "ha'adon 'ădonai zĕva'oth," but some copies have "yĕhowah" here.

* The reference to Sodom and Gomorrah presupposes the narrative in Gen. **19.** The earliest allusion is in Amos **4.** 9. We find it also in Isaiah, Jeremiah, Lamentations, Ezekiel, Zephaniah, but elsewhere only in Genesis and Deuteronomy. The word in *v.* 7, "as *overthrown* by strangers," is used again of Sodom and Gomorrah in Isa. **13.** 19 and by Jer. **49.** 18 and **50.** 40, and in Amos **4.** 9; elsewhere it is not found except in Deut. **29.** 22; but the original of the expression is that in Gen. **19.** 25, "and he *overthrew* those cities"; the same root, "hafak."

v. 10.—The *Law*, תורה, is found twelve times in Isaiah. It is gratuitous to say that in the great majority of these cases it does not imply what we understand as the "Law" of Moses.

v. 11.—"The multitude of your sacrifices" surely implies a sacrificial ritual, whether Levitical or any other; but we know of this, and there is no vestige of any other.

The words עלה, *golah*, "burnt-offering," and אילים *'eylim*, 'rams," though not exclusively, are especially

Pentateuchal words. The form of the word used for "lambs" is keves, the ordinary one; but there is another, kesev, which transposes the second and third radicals, and this latter is peculiar to the Pentateuch, though the other is more common even there. The form that is peculiar to the Pentateuch is also used in Deut. **14.** 4.

"The fat of *fed-beasts*." This word is not found in the Pentateuch, but the "*fat*" is eminently Pentateuchal, occurring more frequently in Leviticus and Numbers than in all the rest of the books.

✻ *v.* 12.—"To appear before me." This is the special phrase of Exod. **23.** 15, 17; **34.** 20, 23; and Deut. **16.** 16; **31.** 11. "None shall appear before me empty"; "All thy males shall appear before the Lord GOD"; "When Israel is come to appear before the Lord thy God in the place which he shall choose," &c. It is to be observed also that it implies centralised worship as habitual in Isaiah's time.

v. 13.—קְטֹרֶת, *kĕtoreth*, "incense," is an essentially Pentateuchal word, occurring therein some forty times, elsewhere only fifteen.

The mention of the sabbath implies the law of the sabbath.

✻ מִקְרָא, "assembly," is a Pentateuchal word occurring therein some twenty times. It is used by Isaiah also in **4.** 5; elsewhere it occurs only in Neh. **8.** 8 in the sense of "reading," obviously a later application.

✻ עֲצָרָה *ǧăzarah*, is found in 2 Kings **10.** 20, and twice, in Joel, only. The more usual form, *ǧăzereth*,

is that found in Lev. **23.** 36; Num. **29.** 35; Deut. **16.** 8; but the one implies the other as a probable or possible variation in use.

v. 14.—The "new moons and appointed feasts" have no meaning apart from the ordinances which appointed them. Their being named in this way is a witness to these ordinances being observed and abused.

v. 19.—"If ye be willing and obedient, ye shall eat the good of the land." This is virtually the promise of Lev. **26.** 3, 4, &c., "If ye walk, &c., then will I give you," &c.; Deut. **28.** 2, &c., "All these blessings shall come on thee, if thou shall hearken," &c.

v. 20.—Just as this is the echo of the sequel of these passages, and appeals to them by saying "The mouth of the Lord hath spoken it." Where else had He done so?

v. 23.—The mention of "bribe" recalls Exod. **23.** 8, "Thou shalt take no *gift*," &c.; and Deut. **10.** 17, "which regardeth not persons, nor taketh *reward*"; **16.** 19, "Thou shalt not . . . take a *gift*"; **27.** 25, "Cursed be he that taketh *reward*"; where it is the same word, sho*h*ad, that is used. And that of the "widow" and "fatherless," compare *v.* 17, points to Exod. **22.** 22 "Ye shall not afflict any *widow* or *fatherless* child," and to Deut. **10.** 18, "He doth execute the judgment of the *fatherless* and *widow*"; **14.** 29, "And the *fatherless*, and the *widow*, which are within thy gates"; **16.** 11, 14, "And the *fatherless*, and the *widow*, that are among you," "And the *fatherless*, and the *widow*, that are within thy gates"; **24.** 19, 20, 21, "For the *fatherless*

and for the *widow*," *tris*; **26.** 12, 13, "The *fatherless* and the *widow*," "To the *fatherless*, and to the *widow*"; **27.** 19, "Cursed be he that perverteth the judgment of the stranger, *fatherless*, and *widow*"; where the usage is almost proverbial.

* *v.* 24.—"The mighty one of Israel." This is a remarkable expression, and peculiar to Isaiah, who uses it only here. The original is "Mighty one of Jacob," Gen. **49.** 24. This last is found in Isa. **49.** 26 and **60.** 16, also in Ps. **132.** 2, 5, but nowhere else.

v. 26.—The mention of "judges as at the first" recalls the incident of Moses and his father-in-law, Exod. **18.** 16–26; compare Num. **25.** 5, "And Moses said unto the *judges* of Israel"; Deut. **1.** 16, "And I charged your *judges* at that time, saying"; **16.** 18, "*Judges* and officers shalt thou make thee"; **19.** 17, 18; **21.** 2; and it is remarkable that the "counsellors" seems like an echo of Exod. **18.** 19, "Hearken now unto my voice, I will *give thee counsel*," the same word *yagaz*, where the whole context is about the first appointment of "judges."

Thus we have in the first chapter of Isaiah some twelve or fourteen instances in which the language of the prophet and that of the Law correspond, and two or three cases in which the contrast is such as may well be attributed to the later usage of the prophet's time; and so far as this latter is the case, it tends to confirm generally the greater antiquity of the Law. It is absolutely impossible that the use of this language in the Law should have been borrowed, where it

corresponds, from its occurrence in Isaiah; but, on the supposition of the existence of the Law in the time of Isaiah, the usage is perfectly natural and explicable. On the supposition of the later origin of the Law we may well ask, Can it be explained? It is conceivable that if the correspondence could be traced in a few cases only, the inference drawn would not be warrantable; but, if the correspondence is one that repeatedly occurs, if it is unobtrusive, minute, delicate, and liable to escape notice, it is hard to see why its existence should not imply, in the case of Isaiah, what it certainly suggests in our own case, namely, a knowledge of the sources from which it would seem to be derived. It is, for instance, absolutely certain that the prophet must have been as well acquainted with Gen. **19** as we are, and his adoption of the rare word, מהפכה, only applied elsewhere to *this* overthrow, makes it highly probably that he had in his mind Deut. **29.** 25. Indeed, his use of this word in *v.* 7, "as overthrown by strangers," seems to suggest to him the mention of Sodom and Gomorrah in *v.* 9. Nor can it be alleged that the correspondence here alluded to is merely a correspondence of words, however significant it may be to find a writer of the age of the middle kingdom instinctively using the language of the Law; but the method and subject-matter of this first chapter is really an echo of the moral teaching of the Law. "Hear, O heavens, and give ear, O earth" sufficiently recalls the Lawgiver's latest address, and, "If ye be willing and obedient ye shall eat the good of the land" is a virtual renewal of the promise of the Law while the desolation so surely anticipated is an echo of its threatenings.

2. 1.—"The word which he *saw*." This is the usual prophetic phrase, and seems to have been first adopted, Amos **1.** 1. It is used also Micah, **1.** 1; Habakkuk, **1.** 1, and in similar cases; but, as before observed, is not found in the Pentateuch except at Num. **24.** 4, 16, "Which *saw* the vision of the Almighty" (twice).

"In the last days." This particular expression, though common in the prophets, is first found in Gen. **49.** 1, "Gather yourselves together, that I may tell you that which shall befall you in the last days"; also in Num. **24.** 14, "I will advertise thee what this people shall do to thy people in the latter days"; Deut. **4.** 30, "When all these things are come upon thee, even in the latter days"; **31.** 29, "And evil will befall you in the latter days."

v. 2.—"The mountain of the Lord's house" seems to be peculiar to this place and Micah **4.** 1. "The mountain of the Lord" is first found in Gen. **22.** 14, "In the mount of the Lord it shall be seen"; elsewhere in the Pentateuch "the mountain of God," or "of the Lord," is invariably *Sinai;* after the time of David, or rather, after he had brought up the Ark thither, it is always *Zion.* This is significant.

v. 5.—The phrase "house of Jacob" is not very common. It is found in Gen. **46.** 27, "All the souls of the house of Jacob, which came into Egypt, were threescore and ten," where it is used, of course, personally and not nationally; and Exod. **19.** 3, "Thus shalt thou say to the house of Jacob, and tell the children of Israel"; but apparently not elsewhere in the Pentateuch. It is

characteristic of Isaiah that he uses it more frequently than "house of Israel," and about nine times to four It is only found twice in Jeremiah, who much more frequently uses "house of Israel." In Ezekiel it occurs only once, in Amos twice, in Obadiah twice, in Micah three times ; not elsewhere in the prophets.

v. 6.—"*Soothsayers* like the Philistines." The particular offence forbidden, Lev. **19.** 26, "Neither shall ye use enchantment, nor *observe times*"; Deut. **18.** 10, 14, "*observers of times*." The same word in each case.

v. 7.—"Their land also is full of horses, neither is there any end of their chariots"; "Their land also is full of silver and gold." Compare Deut. **17.** 16, 17, "But he shall not multiply horses to himself . . . neither shall he greatly multiply to himself silver and gold." The order is changed but the juxta-position is striking.

v. 8.—"Their land also is full of idols." Compare generally Exod. **20.** 3, 4, &c.; *'ĕlîlim*, the word here used, are forbidden, Lev. **19.** 4, "Turn ye not unto *idols*"; **26.** 1, "Ye shall make you no *idols*."

* *v.* 22.—"Whose breath is in his nostrils," a clear reference to Gen. **2.** 7, "And breathed into his nostrils the breath of life." Compare Gen. **7.** 22, "All in whose nostrils was the breath of life," and 2 Sam. **22.** 16; Ps. **18.** 15, the only similar passages. The phrase is proverbial even among ourselves, and can only be referred to Gen. **2.**

3. 1.—"The whole stay of bread." Compare Lev. **26.** 26, "When I have broken the staff of your bread"; the same thought, but a different word.

v. 2.—"The prudent," literally *kosem*. Forbidden, Deut. **18.**

10, 14, "There shall not be found among you any one that . . . *useth divination.*"

v. 7.—"In that day shall he swear, saying," literally, "lift up," as in Gen. **14.** 22. The same phrase is used in this sense in Exod. **6.** 8, "The land, concerning the which I did swear"; Num. **14.** 30; Deut. **32.** 40, "I lift up my hand *to heaven.*" Compare Exod. **20.** 7; Deut. **5.** 11.

"Make me not a *ruler* of the people"; this word is not found in the Pentateuch.

v. 9.—"Their sin as Sodom." Compare Gen. **19.**

v. 17.—"The Lord will smite thee with a *scab*"; this word occurs only here. Compare Deut. **28.** 27, where the words are different.

* **4.** 5.—"And the Lord will create . . . a cloud and smoke by day, and the shining of a flaming fire by night." Compare Exod. **13.** 21, 22, "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." It is clearly this narrative that the prophet alludes to. The "assemblies," mi*kra'i*m, here spoken of are more naturally understood of those mentioned, Exod. **12.** 16; Lev. **23**; Num. chaps. **10**, **28**, and **29**, the holy *convocations*, mi*kra'i*m, than of anything else, see chap. **1.** 13. The reference here is to what has been called the "Priestly Code," or the supposed Captivity portion of the Law.

5. 2.—"The choicest vine." This word is found only Jer. **2.** 21. A feminine form is used Gen. **49.** 11.

v. 6.—"I will also command the clouds that they rain no rain upon it." Lev. **26.** 19, "I will make your heaven as iron, and your earth as brass."

v. 10.—"Ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah." Lev. **26.** 20, "Your land shall not yield her increase, neither shall the trees of the land yield their fruits."

v. 23.—"Which justify the wicked for *reward*." Another mention of the "gifts," sho*h*ad, condemned in **1.** 23, and in the references to the Law there given.

v. 24.—"As the fire devoureth the stubble." Compare Exod. **15.** 7, "Consumed them as stubble," same words. The same figure in Isa. **47.** 14; Joel **2.** 5; Obad. 18; Nah. **1.** 10; Mal. **4.** 1; elsewhere the figure is that of *scattering* like stubble. It is to be observed that here "the Law of the Lord" is identified with "the word of the Holy One of Israel."

v. 25.—The "stretched out hand" which occurs again in **9.** 12, 17, 21; **10.** 4; 14. 26, 27, recalls the "stretched out arm" of Exod. **6.** 6; Deut. **4.** 34; **5.** 15; **7.** 19; **9.** 29; **11.** 2; **26.** 8.

* "For all this his anger is not turned away, &c." Compare Lev. **26.** 14, 18, 21, 23, 27. That is to say, five times the supposition is made in Leviticus as the consequence is five times affirmed in Isa. **5.** 25; **9.** 12, 17, 21; **10.** 4. Is this by accident or design?

v. 26.—"I will hiss unto them from the end of the earth, and, behold, they shall come with speed swiftly." Deut. **28.** 49, "The Lord shall bring a nation against

thee from far, from the end of the earth, as swift as the eagle flieth."

6. 2.—"The seraphim." It is remarkable that Isaiah alone speaks of seraphim, here and *v.* 6. The word occurs elsewhere only in the sense of "fiery serpents," Num. **21.** 6, 8; Deut. **8.** 15, in which Isaiah also uses it. See chap. **14.** 29; **30.** 6.

v. 4.—"The house was filled with smoke." Compare the narrative, Exod. **40.** 34; 1 Kings **8.** 10.

v. 6.—"The tongs" are only mentioned here and Exod. **25.** 28; **37.** 33; Num. **4.** 9; 1 Kings **7.** 49; 2 Chron. **4.** 21. In the Pentateuch the first syllable is pointed with Pathach, instead of Segol as in the other places.

v. 7.—"Thy sin *purged*," see **22.** 14; **27.** 9. A clear reference to the Levitical language and ordinances, Exod. **30.** 10; Lev. **4.** 20, &c. &c.

* *v.* 8.—"Whom shall I send, and who will go for *us?*" Compare Gen. **1.** 26, "Let *us* make man," and **3.** 22, "Behold, the man is become as one of *us*"; **11.** 7, "Go to, let *us* go down." Can another case be found in the Old Testament?

7. 12.—"Neither will I tempt the Lord." Deut. **6.** 16, "Ye shall not tempt the Lord your God."

v. 14.—"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This is manifestly after Gen. **16.** 11, "Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael."

* **8.** 13.—"Sanctify the Lord of hosts." Num. **20.** 12, "Ye believed me not, to sanctify me," and **27.** 14, "to sanctify me." This expression, in conjunction with

the personal object, only elsewhere in Isa. **29.** 23, *bis.* It must, therefore, refer to the narrative in Numbers.

v. 17.—"I will *look* for him." This expression is first found in Gen. **49.** 18, "I have *waited for* thy salvation, O Lord."

v. 18.—"Signs and wonders," again **23.** 3. Compare Exod. **7.** 3, "I will multiply my signs and my wonders in the land of Egypt." Deut. **4.** 34; **6.** 22; **7.** 19; **13.** 1, 2; **26.** 8; **28.** 46; **29.** 2; **34.** 11; elsewhere only, Ps. **78.** 43; **105.** 27; **135.** 9; Jer. **32.** 20, 21; Neh. **9.** 10. As in the case of these latter instances there can be little doubt that the language of Deuteronomy is adopted, it is at least probable that it has been adopted also by Isaiah.

v. 19.—"Seek not them that have *familiar spirits*," &c. The *'ovoth* and yidd*ĕgon*im of Lev. **19.** 31 and **20.** 6, 27. "Seeking to the dead" also is denounced, Deut. **18.** 11. In both cases the identity is verbal. There can be no reasonable doubt that the prophet had in mind both these passages, as his language suggests.

9. 3.—"The day of Midian" presupposes the knowledge of the history five centuries before, the narrative of which is preserved, Judg. **7.** 21, &c.; compare Ps. **83.** 9, 11. If it does not, it must refer to something else of which we have no record, whereas we have the record of this, and doubtless the prophet and the Psalmist had it too. If, however, it was worth anything as a record it must have been much older than either.

v. 7.—"The *zeal* of the Lord of hosts shall do this," probably refers ultimately to "I am a *jealous* God," Exod. **20.** 5 ; **34.** 14 ; Deut. **4.** 24 ; **5.** 9 ; **6.** 15.

v. 13.—"For the people *turneth* not *unto* him that smiteth them, neither do they *seek* the Lord of hosts." Deut. **4.** 29, 30, "But if from thence thou shalt seek the Lord thy God . . . if thou *seek* him . . . if thou *turn to* the Lord thy God."

* *v.* 15.—"The ancient and honourable, he is the head ; and the prophet that speaketh lies, he is the tail." Deut. **28.** 13, 44, "The Lord shall make thee the head, and not the tail" ; "He shall be the head, and thou shalt be the tail." This application of the words occurs only in Deuteronomy and Isaiah.

v. 17.—"Their fatherless and widows." Compare **1.** 23, and, "For all this his anger is not turned away," &c., compare **5.** 25.

v. 20.—"They shall eat, and not be satisfied." Compare Lev. **26.** 26, "Ye shall eat, and not be satisfied."

10. 1.—"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed," shows that written laws of some kind were by no means unknown in the prophet's time. Compare *v.* 19, "that a child may write them," which, in like manner, shows the state of education at the time.

v. 2.—"That widows may be their prey, and that they may rob the fatherless." Compare **1.** 17, 23.

v. 13.—"I have removed the *bounds* of the peoples." Compare Deut. **32.** 8, "He set the *bounds* of the peoples" ; **19.** 14, "Thou shalt not remove thy neighbour's *land-*

mark": **27.** 17. "Cursed be he that removeth his neighbour's *landmark*." The same word in each case.

v. 14.—"As one gathereth eggs that are left." Compare the Law, Deut. **22.** 6, 7. "If a bird's nest chance to be before thee . . . thou shalt not take the dam with the young, but thou shalt in any wise let the dam go," &c.

v. 21.—"The mighty God," see **9.** 6. Compare Deut. **10.** 17. "A great God, a mighty." The same words. Compare also Jer. **32.** 18; Neh. **9.** 32; not elsewhere.

v. 22.—"Though thy people Israel be as the sand of the sea," according to the original promise. Gen. **22.** 17. "I will multiply thy seed . . . as the sand which is upon the seashore," &c.; **32.** 12. "And thou saidst, I will . . . make thy seed as the sand of the sea," &c.

v. 24.—"After the manner of Egypt," refers to the well-remembered history of the Exodus, Exod. **14.** 26, 27.

v. 26.—"The slaughter of Midian at the rock of Oreb." Compare chap. **9.** 3; Judg. **7.** 25.

* **11.** 9.—"The earth shall be full of the knowledge of the Lord." Compare **6.** 3; Ps. **72.** 19. Isaiah and Habakkuk (2. 14) both quote Num. **14.** 21, "But as truly as I live all the earth shall be full of the glory of the Lord." Is there any reason to believe that the author of Numbers quotes either?

v. 11.—"The Lord shall set his hand again the second time to recover," &c. Compare Exod. **15.** 16, 17, which gives the narrative of the first time.

vs. 15, 16.—"Make men go over dryshod . . . like as it was to Israel in the day that he came up out of the

land of Egypt." Compare Exod. **14.** 29, "The children of Israel walked upon dry land in the midst of the sea." The narrative referred to.

✻ **12.** 2.—"I will trust and not be afraid: *for* the Lord Jehovah is my strength and my song; he also is become my salvation." Compare Exod. **15.** 2, "The Lord is my strength and my song, and he is become my salvation," a verbal quotation which, being introduced by כִּי, is shown to be so. Isaiah was acquainted with the narrative of Exodus, or at all events with the Song of Moses.

"Salvation" is a characteristic word with Isaiah. It is first used in Gen. **49.** 18, then Exod. **14.** 13; **15.** 2; Deut. **32.** 15; not elsewhere in the Pentateuch. Except in the Psalms it occurs most frequently in Isaiah, who thrice uses the variant *tĕshugah*, which is not found in the Pentateuch.

v. 5.—"Sing unto the Lord, for he hath done excellent things." The prophet adopts the language of Exod. **15.** 1, 21, "I will sing unto the Lord, for he hath triumphed gloriously"; "Sing ye to the Lord, for he hath triumphed gloriously." The same root.

13. 1.—"The *burden* of Babylon." Isaiah is the first to use this word in this technical sense. May he not derive it from Num. **24.** 3, &c., "And Balaam *took up* (same root) his parable," &c.?

v. 19.—"As when God overthrew Sodom and Gomorrah." See chap. **1.** 9.

14. 3.—"And it shall come to pass in the day that the Lord shall give thee rest." Compare Exod. **33.** 14, "I will

give thee rest"; Deut. **3.** 20, "Until the Lord have given rest," &c.; **12** ,10, "And . . . he giveth you rest from all," &c.; Deut. **25.** 19, "When the Lord thy God hath given thee rest," &c.; the same expression in all cases, suggestive of the "hard bondage" of Egypt and the Desert.

v. 4.—"Thou shalt take up this proverb." This phrase is used seven times in Num. **23** and **24**, elsewhere only here and Micah **2.** 2; Hab. **2.** 6; and in Job **27** and **29.**

v. 21.—"Prepare slaughter for his children for the iniquity of their fathers," according to the terms of the second commandment, Exod. **20.** 5.

v. 25.—"I will break the Assyrian . . . then shall his *yoke* depart from off," &c. Compare Gen. **27.** 40, "It shall come to pass when thou shalt have the dominion, that thou shalt break his *yoke* from off thy neck."

* **15.** 5.—"His fugitives shall flee unto Zoar." Gen. **19.** 20, 22, "Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither. . . . Therefore the name of the city was called Zoar."

16. 2.—"As a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon." Compare Num. **21.** 13, "Arnon is the border of Moab."

v. 12.—"When it is seen that Moab is weary on the high place," as was Balak, king of Moab, Num. **22.** 41; **23.** 14, 28; **24.** 1, 10.

17. 6.—"Yet gleaning grapes shall be left in it." Deut. **24.** 21, "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward."

v. 8.—For the "groves." See Exod. **34.** 13; Deut. **7.** 5; **12.** 3; **16.** 21; for the "images," or sun-images, see Lev. **26.** 30. Both are mentioned again by Isa. **27.** 9.

v. 10.—"The rock of thy strength," see **26.** 4.

18. 2.—"Vessels of *bulrushes*." The *gome'*, mentioned here and **35.** 7, is only found elsewhere in Exod. **2.** 3, of Moses' ark of bulrushes, and Job **8.** 11.

* *v.* 7.—"To the place of the name of the Lord of Hosts, the mount Zion." Compare the numerous passages in Deuteronomy which speak, as of a thing not yet determined, of the place which the Lord should choose to place His name there, **12.** 5, 11, 14, 18, 21, 26; **14.** 23, 24, 25; **15.** 20; **16.** 2, 6, 7, 11, 15, 16; **17.** 8, 10, 15; **18.** 6; **23.** 17; **26.** 2; **31.** 11; Josh. **9.** 27. It is impossible that these passages can have been suggested by this in Isaiah; on the contrary, this is a manifest witness to the prophet's acquaintance with the language of Deuteronomy, and to the historic fulfilment of the hope expressed, in the choice of Zion.

19. 3.—For the "idols," *ĕlîlim*; compare **2.** 8. They are expressly forbidden in Lev. **19.** 4; **26.** 1. The word for "charmers," *'ittîm*, occurs only here. For the "familiar spirits" and "wizards," see **8.** 19.

vs. 19, 20.—For the "altar" and the "pillar" the references are probably to the action of Jacob and Laban, Gen. **31.** 52, and to that of Moses, Exod. **24.** 4; "The sign and the *witness*," shows this.

v. 20.—"They shall cry unto the Lord because of the oppressors," as in Exod. **3.** 9, where the *oppression* of Egypt is spoken of in the same language.

v. 21.—The "sacrifice," "oblation," and "vow." It is gratuitous to regard these apart from the "Priestly Code," which deals with them in detail. Lev. **2.** 1, &c.; **3.** 1, &c.; Num. **6.** 2, &c.

v. 22.—"He shall be *intreated* of them, and shall heal them." Very apposite in relation to Egypt and the frequent prayer of Pharaoh to Moses to "Intreat the Lord," Exod. **8.** 4, 24; **9.** 28; **10.** 17. The word is chiefly used in the Pentateuch.

"And shall heal them." Exod. **15.** 26, "I am the Lord that healeth thee."

20. 3.—See **8.** 18.

21. 4.—"The night of my pleasure hath he turned into fear unto me." Compare Deut. **28.** 67, "At even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear." Similarity of thought, not of language.

* *v.* 9.—"The graven images of her gods." This particular phrase is peculiar to Deut. **7.** 25; **12.** 3, and to this place.

22. 14.—"This iniquity shall not be *purged*." See **6.** 7.

* *v.* 21.—"Thy *girdle*." The word אבנט occurs five times in Exodus, three in Leviticus (the Priestly Code), and elsewhere only here.

23. 3.—"The harvest of the *river*." This word יאור in the great majority of cases is used in connection with Egypt and the Nile. In Genesis and Exodus it thus occurs nearly thirty times.

24. 2.—"As with the lender so with the borrower," &c. Compare Exod. **22.** 25, 27; Deut. **15.** 2; **24.** 10, 11.

v. 5.—"The everlasting covenant." The phrase is applied to the covenant with Noah, Gen. **9.** 16; with Abraham, **17.** 7; to that of circumcision, **17.** 13; to that of the Sabbath, Exod. **31.** 16; to the shewbread, Lev. **24.** 8; and to the covenant with David, 2 Sam. **23.** 5. In Isaiah it is found also at **55.** 3; **61.** 8. "The earth also is defiled under the inhabitants thereof" is probably a reminiscence of the condition of Canaan before the conquest. Compare Deut. **12.** 31; Num. **35.** 33, &c. Lev. **18.** 28, "That the land spue not you out also, when ye defile it, as it spued out the nations that were before you."

v. 18.—"The windows from on high are open." Compare Gen. **7.** 11, "The windows of *heaven* were opened."

25. 1.—"Thou art my God, I will *exalt* thee." Compare Exod. **15.** 2, "He is my God . . . and I will *exalt* him." The same word is used.

v. 9.—"This is our God; we have *waited* for him, and he will save us: this is the Lord; we have *waited* for him, we will be glad and rejoice in his *salvation*." The first occurrence of this phrase is at Gen **49.** 18, "I have *waited* for thy *salvation*, O Lord."

26. 4.—"In the Lord Jehovah is everlasting strength," *margin*, "the Rock of Ages." Compare Deut. **32.** 4, "He is the Rock, his work is perfect"; and 15, "The Rock of his Salvation"; 18, "Of the Rock that begat thee"; 30, "Except their Rock had sold them"; 31, "Their Rock is not as our Rock." In all these cases the word is the same.

For the thought compare Gen. **49.** 24, "Thence is the shepherd the *stone* of Israel." The expression Rock as applied to God is only found as above in Deuteronomy; Isa. **30.** 29; **44.** 8; Hab. **1.** 12; 1 Sam. **2.** 2; 2 Sam. **23.** 3; and the Psalms, in which it occurs some twelve or fifteen times.

* *v.* 8.—"Yea, in the way of thy judgments, O Lord, have we waited for thee." See **25.** 9 and **8.** 17. "The desire of our soul is to thy name, and to the *remembrance* of thee." These are the actual words of Exod. **3.** 15, "This is my name for ever, and this is my *memorial* unto all generations." They are quoted again in Ps. **102.** 13; **135.** 13; Hosea **12.** 6; but nowhere else. There can be no reasonable doubt that in each case it is the passage in Exodus which is referred to.

v. 17.—"Like as a woman with child . . . is in pain and crieth out in her pangs." Gen. **3.** 16, "I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children," &c. The figure of the travailing woman is common in Isa. **13.** 8; **37.** 3; **42.** 14; **66.** 7, 9.

v. 20.—"Come, my people, enter thou into thy chambers," &c., is in all probability a reminiscence of Exod. **12.** 22, 23, "None of you shall go out at the door of his house until the morning: for the Lord will pass through to smite the Egyptians," &c. Though one alone of these instances may be more or less insignificant, the combination of them amounts almost to a demonstration of the prophet's acquaintance with Exodus.

v. 21.—"The earth also shall disclose her blood." Gen. **4.** 10, 11, "The voice of thy brother's blood crieth unto me from the ground"; "The earth . . . hath opened her mouth to receive thy brother's blood."

27. 9.—Compare **6.** 7 and **17.** 18. The purging is the Levitical atonement. For the "groves and images," see note on **17.** 8.

v. 11.—"It is a people of no understanding." Compare Deut. **32.** 28, "They are a nation void of counsel, neither is there any understanding in them. O that they were wise," &c.

"He that *formed* them will shew them no favour." Compare Deut. **32.** 18, "And hast forgotten God that *formed* thee." Here the words are different, but there is a general similarity in the context.

v. 13.—Compare **18.** 7 and the note there.

28. 11.—Compare Gen. **11.** 7.

v. 16.—"Behold, I lay in Zion for a foundation a *stone*." Compare Gen. **49.** 24, "From thence is the shepherd the *stone* of Israel."

v. 21.—"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon." It is impossible to understand this without reference to the narrative in 2 Sam. **5.** 20 and Josh. **10.** 10. As the several incidents occurred respectively 300 and 700 years before, it is too much to suppose they would have been remembered without any record, or that the record we have in Samuel and Joshua was written later. There is, therefore, sufficient evidence that both these narratives were

in existence and were well known in the time of Isaiah.

29. 22.—"Therefore thus saith the Lord who redeemed Abraham"; a general reference to the history of Abraham, as known from Genesis.

v. 23.—"They shall sanctify . . . the Holy One of Jacob, and shall *fear* the God of Israel." Compare Gen. **31.** 53, "And Jacob sware by the *fear* of his father Isaac." The words, however, are different. Compare **8.** 13.

30. 1, 2.—"That take counsel, but not of me," &c.; "That walk to go down into Egypt, and have not asked at my mouth." Compare Num. **27.** 21, "And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord," &c. Deut. **17.** 16, "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way." Compare Deut. **28.** 68 and Exod. **13.** 17.

v. 6.—"The viper and fiery flying serpent." Deut. **8.** 15, "Who led thee through that great and terrible wilderness, wherein were fiery serpents," &c.

v. 8.—"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." This is what, according to the Law, had been done of old for a like purpose. Exod. **17.** 14, "And the Lord said, Write this for a memorial in a book"; **24.** 4, "And Moses wrote all

the words of the Lord," &c.; **34.** 27, 28, "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel . . . And he wrote upon the tables the words of the covenant, the ten commandments"; Num. **33.** 2, "And Moses wrote their goings out according to their journeys by the commandment of the Lord," &c.; Deut. **31.** 9, "And Moses wrote this law"; 24, "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished," &c.

Such is the witness of the document to its own origin. Why is the like evidence to be received in the case of Thucydides and rejected in that of Moses?

v. 9.—"Children that will not hear the law of the Lord." It is entirely gratuitous to assume that the "Law of the Lord" here, and in similar places, is not used in its technical sense of the written Law.

v. 17.—"One thousand shall flee at the rebuke of one." Compare Lev. **26.** 8, "And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight"; and Deut. **28.** 25, "The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them"; **32.** 30, "How should one chase a thousand and two put ten thousand to flight," &c.

v. 18.—Compare Gen. **49.** 18. The words are different.

* *v.* 22.—"Ye shall defile also the *covering*," &c. This word is only found here and Exod. **38.** 17, 19; Num. **17.** 3, 4. The word rendered *ornament* is only found

here and Exod. **28.** 8 and **39.** 5. The word דוה is only found three times in Leviticus, and twice in Lamentations, besides.

v. 29.—"Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel." This shows that the keeping of these feasts was habitual, in accordance with the precepts, Lev. **22.** 2, &c. With the "Mighty One," literally, "Rock" "of Israel." Compare Deut. **32.** 4, 15, 18, 30, 31 and chap. **26.** 4.

31. 1.—Compare **30.** 2; Deut. **17.** 16, "Neither seek the Lord"; **4.** 29, "If thou seek him with all thine heart." Compare Gen. **25.** 22.

* *v.* 5.—"As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and *passing over* he will preserve it." Compare Deut. **32.** 11, "As an eagle stirreth up her nest, fluttereth over her young . . . so the Lord alone did lead him;" Exod. **12.** 13, "When I see the blood I will *pass over* and . . . not . . . destroy"; 23, "The Lord will *pass over*"; 27, "Who *passed over* the houses," &c. This word is used in this sense *nowhere else.*

32. 1.—Deut. **17.** 14, 15, "When thou art come . . . and shalt say, I will set a king over me . . . Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose," &c. This is a picture of the reign of the ideal king.

* *v.* 9.—"Hear my voice, ye careless daughters; give ear unto my speech." Compare Gen. **4.** 23, "Hear my

voice; ye wives of Lamech, hearken unto my speech." The same words.

33. 2.—"O Lord, be gracious unto us; we have *waited* for thee." Gen. **43.** 29; **49.** 18, "God be gracious unto thee, my son"; "I have *waited* for thy salvation."

v. 15.—"He that walketh righteously, and speaketh uprightly; he that despiseth the *gain* of oppressions, that shaketh his hands from holding of *bribes*." Compare **1.** 23; **5.** 23; Deut. **10.** 17, "Which regardeth not persons, nor taketh *reward*"; **16.** 19, "Judges . . . shalt thou make . . . and they shall judge the people with just judgment"; **27.** 25, "Cursed be he that taketh *reward* to slay an innocent person"; Exod. **18.** 21, "Thou shalt provide . . . able men, such as fear God, men of truth, hating *covetousness*"; **23.** 8, "And thou shalt take no *gift*, for the *gift* blindeth the wise and perverteth the words of the righteous."

v. 17.—"Thine eyes shall see the king in his beauty." Compare **32.** 1 and the note.

v. 19.—"Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive . . . that thou canst not understand." Deut. **28.** 49, 50, "A nation whose tongue thou shalt not understand; a nation of fierce countenance," &c.

* *v.* 20.—"Look upon Zion, the city of our *solemnities*." This word m*oge*d is of perpetual recurrence in the Priestly Code. See especially Lev. **23**; Num. **15.** 3, &c. This passage is a clear witness to the observance of these *solemnities*.

v. 24.—"Shall be *forgiven* their iniquity." Compare Num. **14.** 19, "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast *forgiven* this people, from Egypt even until now." Exod. **23.** 21; **32.** 32. The word is more commonly used in the sense of *bearing* sin, &c.

34. 1.—"Let the earth hear," &c. Deut. **32.** 1, "Hear, O earth, the words of my mouth," and chap. **1.** 2.

vs. 5, 6.—"My sword shall be bathed in heaven . . . the sword of the Lord is filled with blood." Deut. **32.** 40–42, "I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword . . . I will make mine arrows drunk with blood."

* *v.* 6.—"Fat of the kidneys" mentioned only here, and Exod. **29.** 13, 22; Leviticus, chaps. **3**, **4**, **7**, **8** and **9**, frequently. Compare also Deut. **32.** 14, "Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan . . . with the *fat of kidneys* of wheat." This is an undoubted reference to the sacrificial ritual. The kidneys of *animals* are not mentioned elsewhere.

* *v.* 11.—"The line of *confusion*, and the stones of *emptiness*." Gen. **1.** 2, "The earth was *without form*, and *void*"; these words nowhere else but Jer. **4.** 23.

v. 16.—"Seek ye out of the book of the Lord, and read." What is the book meant? Some say, the prophet's own, if so, it is a remarkable claim to authority. At all events it shows that there was a book possessing that claim.

v. 17.—"And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein." Num. **26.** 55, "Notwithstanding the land shall be divided by lot"; **33.** 54, "Ye shall divide the land by lot for an inheritance"; **36.** 2, "To give the land for an inheritance by lot," &c. Compare Josh. **14.** 2, &c.; Ps. **78.** 55; Lev. **25.** 18, "Ye shall dwell in the land in safety," &c.

35. 9.—"No lion shall be there, nor any ravenous beast," &c. Compare Lev. **26.** 6, "I will give peace in the land, and ye shall lie down, and none shall make you afraid, and I will rid evil beasts out of the land."

36. 7.—"Is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar." It is wholly gratuitous to say that this action of Hezekiah does not involve a knowledge of the Law in Deut. **12.** 5, &c., as much as it does in the case of Josiah; but if so, what becomes of the theory that the Law was fabricated *then*. If it was known in the time of Hezekiah, it could only have been *lost* in the time of Josiah.

v. 17.—"Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards." This is remarkable testimony to the character of the Land of Promise as "a land flowing with milk and honey," Exod. **3.** 8, 17, &c., an expression not used by Isaiah.

37. 16.—"That dwellest between the cherubims." This is a witness to the existence of the ark of the covenant at the time, in accordance with the prescription, Exod. **25.** 18, &c., **37.** 7, &c. These cherubims are not mentioned elsewhere in the *Pentateuch*, except Num. **7.** 89.

"Thou art God alone of all the kingdoms of the earth: thou hast made heaven and earth." Compare Deut. **4.** 35, 39; **32.** 39; and Gen. **1.** 1.

v. 32.—"The zeal of the Lord of hosts shall do this." See on **9.** 7.

38. 19.—"The father to the children shall make known thy truth." Compare Deut. **4.** 9, "Teach them thy sons, and thy sons' sons"; and **6.** 7, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house," &c.

v. 20.—"We will sing my songs to the stringed instruments all the days of our life in the house of the Lord." This is a witness to the existence of David's Temple service of song in the time of Hezekiah.

39. 2.—"The silver, and the gold." Deut. **17.** 17, "Neither shall he greatly multiply to himself silver and gold."

40. 11.—"He shall feed his flock like a shepherd." Gen. **49.** 24, "From thence is the Shepherd, the stone of Israel."

v. 16.—The mention of the "burnt-offering," and the "oblation," or תרומה, *v.* 20, which are of continual occurrence in the Priestly Code, shows the customary use of them. Were these things observed in Babylon? If not, is it likely the law concerning them originated there?

v. 25.—"To whom then will ye liken me, or shall I be equal? saith the Holy One." Compare Deut. **4.** 15, 18 and 39, "Know therefore, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else."

v. 31.—"They that wait upon the Lord." This phrase is more common in Isaiah and the Psalms than elsewhere, it occurs some nine or ten times in each; for its original we must go back to Gen. **49.** 18.

41. 9.—"I have chosen thee." Compare Deut. **7.** 6, "The Lord thy God hath chosen thee to be a special people unto himself"; **10.** 15, "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them"; **14.** 2, "The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

v. 10.—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee." Compare Deut. **31.** 6, 8, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. . . . And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

v. 11.—"Behold, all they that were incensed against thee shall be ashamed and confounded." Compare Exod. **23.** 22, "Then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

v. 14.—"Thy redeemer." This expression, which is frequent

in the latter chapters of Isaiah, compare **35.** 9, is first found, Gen. **48.** 16, where Jacob uses it of himself, "which redeemed me from all evil"; and again, Exod. **6.** 6, "I will redeem you"; and **15.** 13, "The people which thou hast redeemed."

v. 17.—"I the God of Israel will not forsake them." See as above, Deut. **31.** 6.

v. 29.—"Their *molten images*." This word, nesek, is not used in the Pentateuch in this sense, but only in that of *drink-offering*. Isaiah, at **48.** 5, again uses it as a *molten-image*, but in **57.** 6, he uses it in the sense of a *drink-offering*. Jeremiah twice uses it for *molten-image*, **10.** 14 and **51.** 17, but everywhere else it is *drink-offering*.

42. 4.—"The isles shall *wait* for his law." Compare Gen. **49.** 10, "The sceptre shall not depart from Judah, nor a lawgiver, &c., and unto him shall the gathering (or obedience) of peoples be." The verb is not found in the Pentateuch except at Gen. **8.** 12, "And *he stayed* yet other seven days."

v. 8.—Compare the announcement of the name of God, Exod. **3.** 15, "This is my name for ever," &c.; and that of the character of God, Exod. **20.** 5, as "a jealous God."

v. 13.—"The Lord shall go forth as a mighty man, he shall stir up jealousy as a man of war." Compare Exod. **15.** 3, "The Lord is a man of war, the Lord is his name."

v. 16.—"These things will I do unto them and not forsake them." Compare Deut. **31.** 6, as before.

v. 17.—"They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." Compare Exod. **32.** 4, "He . . . fashioned it with a graving tool, after he had made it a molten calf : and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt."

43. 1, 2.—"Fear not . . . When thou passest through the waters I will be with thee." Deut. **31.** 6, 8, "Be strong and of a good courage, fear not, nor be afraid of them : for the Lord thy God, he it is that doth go with thee . . . And the Lord, he it is that doth go before thee ; he will be with thee, he will not fail thee, neither forsake thee : fear not, neither be dismayed."

v. 12.—"When there was no strange god among you." Deut. **32.** 16, "They provoked him to jealousy with strange gods"; **32.** 12, "So the Lord alone did lead him, and there was no strange god with him." There is verbal correspondence between the two first, not with the last, which resembles Deut. **31.** 16, "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers," &c.

v. 16.—"Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters." See Exod. **14.** 16, 21, 22, "Lift up thy rod . . . and the children of Israel shall go on dry ground through the midst of the sea. . . . And made the sea dry land. . . . And the children of Israel went into the midst of the sea upon the dry ground."

"Which bringeth forth the chariot and horse, the army, and the power," &c., as he did when Pharaoh pursued Israel to his own destruction.

v. 20.—"I give waters in the wilderness," &c. See the history, Exod. **17.** 6; Num. **20.** 11.

vs. 23, 24.—"Thou hast not brought me the small cattle of thy burnt offerings . . . neither hast thou filled me with the fat of thy sacrifices." How is this consistent with the alleged indifference of the prophets to the ritual of sacrifice?

* **44.** 2.—"Thou Jesurun, whom I have chosen." See Deut. **32.** 15, "Jeshurun waxed fat and kicked"; and **33.** 5, 26. This name is used nowhere else. Isaiah must have had Deuteronomy before him. Compare also Deut. **7.** 6; **14.** 2, &c.

v. 4.—"As willows by the water courses." Compare Num. **24.** 6, "As the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."

v. 6.—Compare **41.** 14.

v. 8.—"Is there a God beside me? yea, there is no God; I know not any." Compare Deut. **4.** 35, "Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him"; and **32.** 39, "See now that I, even I, am he, and there is no god with me."

"Yea, there is no *God*, I know not any." The word is *Rock*. Deut. **32.** 4, "He is the Rock," &c. See on **26.** 4.

v. 23.—"The Lord hath redeemed Jacob"; 24, "The Lord, thy redeemer." See *v.* 6.

45. 3.—"I, the Lord, which call thee by thy name." See **44.** 28 and **45.** 1, 4. Compare Exod. **33.** 12, 17, "Yet thou hast said, I know thee by name"; "And I know thee by name."

vs. 5, 6, 7.—"I am the Lord, and there is none else," &c. See chap. **44.** 8 and the references.

* *v.* 12.—"I have made the earth, and created man upon it . . . the heavens and *all their host.*" This is manifestly a reminiscence of Gen. **1.** 26, 27 and **2.** 1, "So God created man," &c.; "Thus the heavens . . . were finished, and *all their host.*" The same words.

v. 14.—"Surely God is in thee; and there is none else, there is no God." Compare *v.* 4 and chap. **44.** 8.

v. 18.—"That created the heavens." Gen. **1.** 1, &c.

v. 19.—"I have not spoken in secret." Deut. **30.** 11, "This commandment . . . is not hidden from thee."

v. 23.—"I have sworn by myself." Compare Gen. **22.** 16, "By myself have I sworn, saith the Lord."

46. 3, 4.—"Which are borne by me"; "I will bear; even I will carry." Exod. **19.** 4, "How I bare you on eagles' wings"; Deut. **1.** 31, "The Lord thy God bare thee, as a man doth bear his son"; and **32.** 11, "As an eagle beareth . . . so the Lord alone," &c.

v. 9.—"Remember the former things of old." Deut. **32.** 7, "Remember the days of old," &c.

v. 11.—"I have purposed it, I will also do it." Num. **23.** 19, "Hath he spoken, and shall he not make it good."

47. 4.—"As for our redeemer, the Lord of hosts is his name." Exod. **3.** 15, "This is my name for ever"; **15.** 3, "The Lord is his name."

v. 6.—"Upon the ancient hast thou very heavily laid thy yoke." Deut. **28.** 50, "A nation of fierce countenance, which shall not regard the person of the old."

v. 7.—"Neither didst thou remember the latter end of it." Deut. **32.** 29, "O that they would consider their latter end."

48. 1.—"O house of Jacob, which are called by the name of Israel." Gen. **32.** 28, "Thy name shall be called no more Jacob, but Israel."

"Which sware by the name of the Lord." Deut. **6.** 13, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name."

v. 4.—"I knew that thou art obstinate, and thy neck is an iron sinew." Exod. **32.** 9, "I have seen this people, and behold it is a stiffnecked people"; Deut. **31.** 27, "I know thy rebellion and thy stiff neck."

v. 11.—"I will not give my glory unto another." Exod. **20.** 5, "I the Lord thy God am a jealous God."

v. 16.—"I have not spoken in secret from the beginning." Deut. **30.** 11, "This commandment which I command thee this day, it is not hidden from thee."

v. 18.—"O that thou hadst hearkened to my commandments." Deut. **5.** 29, "O that there were such an heart in them," &c.

v. 19.—"Thy seed also had been as the sand." According to the original promise, Gen. **22.** 17; **32.** 12, "I will multiply thy seed . . . as the sand which is upon the sea shore"; "I will surely do thee good, and make thy seed as the sand of the sea."

v. 21.—"He caused the waters to flow out of the rock for

them," according to the history, Exod. **17.** 6; Num. **20.** 11.

49. 23.—"Thou shalt know that I am the Lord." Exod. **6.** 7, "And ye shall know that I am the Lord."

"They shall not be ashamed that wait for me." Same word as Gen. **49.** 18.

* **50.** 1.—"Where is the bill of your mother's divorcement?" This phrase is found only here and in Jer. **3.** 8, except in the original Law, Deut. **24.** 1, 3. The usage in Isaiah and Jeremiah points to a recognised custom, of which Deut. **24.** 1 is the outcome, if it is not, as is far more probable, the cause of it. The prophet must have had Deut. **24.** 1, 3 before him: the language is identical. The reference to the "creditor" also would seem to be at once a witness to the Law, Exod. **22.** 26; Deut. **15.** 2; **24.** 10, 11, and to the infringement of it in certain cases.

* *v.* 2.—"Is my hand shortened at all?" Compare Num. **11.** 23, "Is the Lord's hand waxed short?" See **59.** 1.

"I dry up the sea." Exod. **14.** 21, "The Lord . . . made the sea dry land."

"I dry up the sea, I make the rivers a wilderness"; probably a reference to the Red Sea and to Jordan.

"Their fish stinketh"; as it did in Exod. **7.** 18, 21.

v. 4.—"The Lord God hath given me the tongue of the learned." Exod. **4.** 11, "And the Lord said unto him, Who hath made man's mouth?"

51. 2.—"Look unto Abraham your father, and unto Sarah that bare you"; a general reference to the history, Gen. **12,** &c.; **24.** 35.

"I called him alone, and blessed him, and increased him," according to the history, Gen. **12.** 1; **13.** 2; **24.** 1, 35.

* *v.* 3.—"Her wilderness like Eden." Eden is named only here and in Joel **2.** 5, and six times in Ezekiel, among the prophets. It obviously implies the knowledge of Gen. **2** and **3.** "Like the garden of the Lord" is a quotation from Gen. **13.** 10.

v. 10.—"Art thou not it which hath dried the sea?" Exod. **14.** 29, "Israel walked upon dry land in the midst of the sea." See chap. **50.** 2.

v. 15.—A reference to the same event and to Exod. **15.** 3.

v. 16.—"And I have put my words in thy mouth." Deut. **18.** 18, "And (I) will put my words in his mouth."

52. 4.—"My people went down aforetime into Egypt." Gen. **46.** 6.

v. 11.—"Touch no unclean thing." Lev. **5.** 2, and continually, "Be ye clean, that bear the vessels of the Lord." Lev. **22.** 2, &c.

v. 12.—"Ye shall not go out with haste," as had been the case in Egypt. Exod. **12.** 33, 39, "The Egyptians were urgent upon the people, that they might send them out of the land in haste"; "They were thrust out of Egypt, and could not tarry."

"The God of Israel will be your rereward." See Exod. **14.** 19, "And the angel of the Lord, which went before the camp of Israel, removed and went behind them."

53. 10.—"When thou shalt make his soul an *offering for sin*." אָשָׁם, thus rendered, is a purely Levitical word,

occurring in this technical sense some twenty times in Leviticus, but elsewhere rarely. Its adoption here presupposes the Levitical use and meaning.

54. 8.—"In a little wrath I hid my face from thee." Deut. **31.** 17, 18, "I will hide my face from them"; "I will surely hide my face," &c. Compare **8.** 17; **53.** 3; **64.** 6.

"Thy Redeemer," the use of the word "*go'el*," here and elsewhere, probably refers to its earliest use in Gen. **48.** 16; Exod. **6.** 6 and **15.** 13. The word had also a technical usage, which can only be explained by Leviticus and Numbers.

* *v.* 9.—"This is as the waters of Noah." The history in Gen. **6–9** is obviously implied. Noah is mentioned by no other writer than Ezekiel, **14.** 14, 20. The narrative in Genesis must have been familiar to Isaiah and to Ezekiel, and also to those for whom they wrote.

"As I have sworn that the waters of Noah should no more go over the earth; so have I sworn," &c.; Gen. **9.** 11, "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood."

v. 14.—"Thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." Compare Lev. **26.** 6, "And I will give peace in the land, and ye shall lie down, and none shall make you afraid."

55. 10.—"For as the rain cometh down, and the snow from heaven . . . so shall my word be," &c. Deut. **32.** 2, "My doctrine shall drop as the rain, my speech shall

distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

56. 2.—"That keepeth the sabbath from polluting it." The mention of the sabbath here implies the law of the sabbath, and also the violation of it.

v. 3.—"Neither let the son of the stranger," &c. This holds out the prospect of a repeal of the ancient Law, Deut. **23.** 2, 3, of which evidently the "stranger" stood in awe.

57. 3.—"Sons of the *sorceress*." See note on **2.** 6.

v. 6.—"Drink offering" and "meat offering," nesek and min*ha*h, are especially Pentateuchal words. The legal customs had doubtless been abused to idolatrous worship. Compare 1 Kings **12.** 32, 33.

v. 16.—"And the souls which I have made." Num. **16.** 22, "O God, the God of the spirits of all flesh."

58. 3.—"Wherefore have we afflicted our soul." This is the technical Levitical expression. Lev. **16.** 29, 31, and **23.** 27, 32; Num. **29.** 7.

v. 5.—Here the prophet is plainly propounding a more spiritual observance of a carnal ordinance already in force.

v. 7.—"Thine own flesh." Gen. **29.** 14, "Surely thou art my bone and my flesh"; **2.** 23, "This is now bone of my bones, and flesh of my flesh."

v. 8.—"The glory of the Lord shall be thy rereward." The allusion is doubtless to the incident of the Exodus, **14.** 19, 20; as before, **52.** 12.

v. 13.—See chap. **56.** 2.

v. 14.—"Cause thee to ride upon the high places of the

earth." Deut. **32.** 13, "He made him ride on the high places of the earth"; **33.** 29, "Thou shalt tread upon their high places."

59. 1.—"Behold, the Lord's hand is not shortened." Num. **11.** 23, "Is the Lord's hand waxed short?" Compare chap. **50.** 2. The phrase does not occur elsewhere in the Old Testament.

v. 7.—"Innocent blood," though not an especially distinguishing phrase, is found five times in Deuteronomy, as involving special guilt when used. It is not used elsewhere in Isaiah.

v. 10.—"We grope for the wall like the blind, and we grope as if we had no eyes." Deut. **28.** 29, "Thou shalt grope at noonday, as the blind gropeth in darkness." The idea is the same, but the word is different; that in Deuteronomy is the same as in Exodus **10.** 21. The word used by Isaiah occurs nowhere else; that in Deuteronomy is used in Genesis, Exodus, and Job, but not elsewhere.

60. 10.—"The sons of strangers," who had been expressly excluded, Exod. **12.** 43, Lev. **22.** 25.

v. 16.—"Thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." See **1.** 24; **41.** 14, &c.

61. 2.—"The acceptable year of the Lord." There is no doubt a reference here to the jubilee year. See Lev. **25.** 9, &c.

v. 6.—"Ye shall be named the Priests of the Lord," Exod. **19.** 6, "Ye shall be unto me a kingdom of priests."

"The Ministers of our God," alluding no doubt to the technical phrase, so common in the Law, Exod. **28.** 35, &c.; Num. **16.** 9; Deut. **10.** 8; **17.** 12, &c.

v. 8.—"I hate robbery for burnt offering," implies that burnt offerings were required.

62. 2.—"Thou shalt be called by a new name, which the mouth of the Lord shall name." Gen. **17.** 5, "Neither shall thy name any more be called Abram, but thy name shall be Abraham"; **32.** 28, "Thy name shall be called no more Jacob, but Israel."

v. 8.—"I will no more give thy corn to be meat for thine enemies." Compare Deut. **28.** 31, &c.

* *v.* 9.—"They that have gathered it shall eat it, and praise the Lord." Here is an indubitable reference to Lev. **19.** 24; a law which is also presupposed in Deut. **20.** 6; **28.** 30; compare Jer. **31.** 5. There is possibly no other allusion to the custom; see Joel **2.** 26 and Judg. **9.** 27, which are by no means clear.

"They that have brought it together shall drink it in the courts of my holiness." Compare Deut. **12.** 12, "Ye shall rejoice before the Lord your God"; **14.** 23, 26 and **16.** 11, 14.

63. 4.—"The year of my redeemed is come." Compare **61.** 2; Deut. **32.** 35.

* *v.* 9.—"The angel of his presence saved them." See Exod. **14.** 19, "The angel of God, which went before the camp of Israel, removed and went behind them"; **23.** 20, 21, "Behold, I send an Angel before thee, to keep thee in the way," &c.; **33.** 14, "My presence shall go with thee," &c.

"He bare them." Exod. **19.** 4; Deut. **1.** 31; **32.** 18. See chap. **46.** 3, 4.

v. 10.—"But they rebelled," &c. Compare Exod. **15.** 24; Num. **14.** 11, 34, "Ye shall know my breach of promise." This passage is full of allusions to the recorded history of the Exodus.

v. 11.—"Where is he that put his holy Spirit within him?" Num. **11.** 17, "I will take of the spirit which is upon thee, and will put it upon them." Compare Exod. **14.** 30; **32.** 11, 12; Num. **14.** 13, 14.

v. 12.—"Dividing the water," Exod. **14.** 21, "and the waters were divided." The same word.

v. 15.—"Look down from heaven, and behold from the habitation of thy holiness and of thy glory." Deut. **26.** 15, "Look down from thy holy habitation, from heaven," &c. Similarity of thought, but difference of language.

v. 16.—"Doubtless thou art our father." Deut. **32.** 6, "Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee?"

v. 17.—"Return for thy servants' sake." Num. **10.** 36, "And when it rested, he said, Return, O Lord, unto the many thousands of Israel."

v. 18.—"The people of thy holiness." Deut. **7.** 6, "Thou art an holy people unto the Lord thy God"; **26.** 19, "That thou mayest be an holy people unto the Lord thy God."

* **64.** 3.—"When thou didst *terrible* things which we looked not for." Compare Exod. **34.** 10, "Before all thy

people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a *terrible* thing that I will do with thee." The same word.

v. 7.—"Thou hast hid thy face from us." Deut. **31.** 17, 20, "I will hide my face from them"; 18, "I will surely hide my face in that day." Compare **53.** 3; **54.** 8.

65. 3.—"That provoketh me to anger continually." Deut. **32.** 21, "They have provoked me to anger with their vanities." The same word.

"That sacrificeth in gardens." Compare Lev. **17.** 5, where sacrifices "in the open field" are discountenanced.

"Altars of brick." An altar of earth or of stone was prescribed, Exod. **20.** 24, 25.

v. 4.—"Swine's flesh." Forbidden, Lev. **11.** 7; Deut. **14.** 8.

"Abominable things," פִּגּוּל. This word is only found besides in Lev. **7.** 18; **19.** 7, and Ezek. **4.** 14.

v. 6.—"I will *recompense*, even *recompense* into their bosom." Deut. **32.** 35, "To me belongeth vengeance, and *recompence*." The same word.

* *v.* 10.—The mention here of the valley of Achor is a clear reference to the history of Josh. **7**, as it is in Hosea **2.** 17. These are the only allusions to the narrative; they presuppose it, and cannot be understood without it.

v. 16.—"That he who blesseth himself in the earth," &c. Probably referring to Gen. **22.** 18; **26.** 4.

"And he that sweareth in the earth shall swear by the God of truth." Deut. **6.** 13, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name."

v. 17.—"Behold, I create new heavens and a new earth." Gen. **1.** 1.

v. 21.—"They shall build houses, and inhabit them," &c. See Lev. **26.** 16 and Deut. **28.** 30, &c.

v. 23.—"They shall not labour in vain, nor bring forth for trouble." Compare Deut. **28.** 41, "Thou shalt beget sons and daughters, but thou shalt not enjoy them." Gen. **3.** 16.

v. 25.—"Dust shall be the serpent's meat." Gen. **3.** 14, "Upon thy belly shalt thou go, and dust shalt thou eat."

66. 3.—"As if he offered swine's blood." Compare chap. **65.** 4; Deut. **23.** 18. With the marginal reading compare Lev. **2.** 2, "The priest shall burn the memorial of it."

v. 17.—"Eating swine's flesh, and the abomination, and the mouse." Compare **65.** 4. שִׁקֻּץ, *abomination*, is only found here and Ezek. **8.** 10, besides Leviticus, where it occurs *nine* times; not elsewhere. The *mouse* is forbidden, Lev. **11.** 29, elsewhere only named in 1 Sam. **6**, where it occurs four times.

v. 20.—"As the children of Israel bring *the offering* in a clean vessel into the house of the Lord." This implies a custom not observed in exile. It implies also centralised worship and the ordinance of the min*ha*h, fully prescribed in Lev. **2**, &c.

v. 21.—"For priests and for Levites." The distinction recognised.

v. 23.—The "new moons" and the "sabbaths" imply the Law concerning them.

"To worship before me." See **1.** 12. Compare Exod. **20.** 3, 5, "Thou shalt have no other gods *before me.*" "Thou shalt not bow down thyself to them," &c.; Deut. **26.** 2, 5, "Thou shalt go unto the place which the Lord thy God shall choose to place his name there," "And thou shalt speak and say before the Lord thy God," &c. Does not this imply centralised worship?

It can hardly be questioned that there is sufficient evidence here to show such a relation between the language of the prophet and the Books of the Law, as we have them, as is quite intelligible on the supposition of the existence of the Law, but is not to be explained on the theory that the writings of the prophet were older than those of the Law. It is impossible to imagine that the Law, if a late fabrication, would be framed in such a way as to exhibit the evidence of this relation; indeed, if framed with this design, it is absolutely certain that the result, which is so apparent, and yet so latent and unobtrusive, could not have been produced.

It is also to be observed that the indications of acquaintance with the Law are more numerous in the earlier than the latter chapters of Isaiah. But on the supposition of the Babylonian origin of the latter chapters, it is probable that if the Law were Babylonian also the reverse would have been the case.

We see that not only is the antecedent history of the Pentateuch, Joshua, Judges, and Samuel presupposed and known, but a large part of the sacrificial and ritual language of the Law is found in Isaiah. The "incense," the "meal-offering," the "day-of-restraint" or "solemn-assemblies," the "new-moons," the "Sabbaths," the "set-feasts," the "burnt-offering," the "oblation," the "trespass-offering," and the "fat of the kidneys," are all mentioned. So also are the "priestly-girdle," the "tongs" of the sanctuary, the "cherubim," and, by implication, the ark of the covenant and the "jubilee." Among things forbidden in the Law we have the "images" and "groves," the "seeking to the dead," "wizards" and "familiar-spirits," the "taking of bribes," the "shedding of innocent blood," the eating of "the mouse," the פּגוּל and the שׁקּוּץ.

The "*go'el*," the "bill of divorcement," the "widow and the fatherless," the "judges" and "taskmasters," the "outstretched hand," the "atonement for sin," the "taking up the parable," the "sign and the wonder," the "everlasting covenant," the "hallowing of the fruit of the land to praise the Lord," are all referred to.

The "garden of Eden," the "covenant with Noah," the "overthrow of Sodom and Gomorrah," the "history of Abraham and Sarah," the "redemption of Jacob," the "memorial" of the name of God, the history of the Exodus, the "valley of Achor," the battles of "Midian" and "Perazim," the "promise to David," are all spoken of as known.

The phrases "worship before me," "wait upon the Lord," the "mighty One of Jacob," the "end of the days," and the

use of the word "Jeshurun," carry us back to the Law; and, consequently, the frequent use of the word "Law" in Isaiah leaves no doubt that he also possessed and knew it; that is to say, we have more than fifty instances in which the writings ascribed to Isaiah touch those of the Law. Many of these are of the highest significance. The correspondence, had it been found in two or three instances, might have been casual; but being so frequent, so unobtrusive, and so exact as it is, it can leave no doubt on the mind of the unbiassed reader that the similarity which is to us so striking, as we place the writings side by side, was due to the like familiarity, in the mind of the prophet, with the writings of the Law. It is, of course, sought to lessen the force of this evidence by assigning various dates to various portions of the different books, and of these the "Priestly Code" of Leviticus and Numbers, so called, is the latest; if, therefore, we find in the earlier portions of Isaiah points of contact with these books, that fact must go far towards showing the groundlessness of the theory of this later origin, when the traditional belief in the essential unity of the Books of the Law receives such abundant confirmation as it does, if they and the writings of Isaiah are regarded, as they have come down to us, as essential and independent wholes, and are allowed the credit of the inference which a comparison of them suggests.

It is to be observed that in many of the cases now produced the effect is not more than that occasioned by parallel passages, which may sometimes be discovered in two writers who have no relation to each other. And if these parallel passages stood alone we should not be warranted in drawing

attention to them, or at all events in deducing any inference from their occurrence. They might justly be regarded as casual and insignificant. But when not only these passages are found to be exceedingly numerous, but they are backed by others of an entirely different character, which are not susceptible of such an explanation, we are warranted, not only in dwelling upon the fact of their occurrence, but also upon the additional weight which is supplied by their juxtaposition with the others. There is not a single chapter in Isaiah in which the language of the prophet may not seem to receive illustration from, or to evince some acquaintance with, the language of the Pentateuch. In many cases it is only after repeated study that the contact has been discovered.

For example, in the 53rd chapter it is quite possible to overlook any such indication, but as soon as we perceive that in the words "when thou shalt make his soul an offering for sin" a special Levitical term has been selected, the use of which predominates in Leviticus and Numbers, and which is, with some four or five exceptions, invariably used in a technical sense, it is impossible not to see that this is the sense in which it is intended to be understood here, inasmuch as the other is meaningless. It follows, therefore, of necessity, that the writer, whoever he was, must have been acquainted with the 5th, 6th, 7th, 14th, and 19th chapters of Leviticus, where the word is repeatedly used, and with the special features of the trespass-offering as there detailed. The Priestly Code, therefore, must have been in force when this chapter was written. And forasmuch as nothing whatever is gained by supposing it written during the Captivity, there is no reason why it should not be Isaiah's,

unless, indeed, the self-imposed exigencies of the theory, which conjectures a late origin for the Law, oblige us to regard it as the work of a still later writer. But then, in this case, not only must the unknown author have fallen violently in love with the recently invented Law, but it requires some explanation, and that an adequate one, to account for the development in Babylon of a ritual like that of these Levitical chapters at a time and under circumstances when it is quite impossible that it could have been observed. Is it the custom for men to concoct imaginary laws of a specific and circumstantial character when there is no present demand for them? Is it not the fact that laws arise out of customs and circumstances that necessitate them, and is it not probable that laws invented for the use of the second Temple, *before its foundations were laid*, would have lacked no less cause for their invention than they would have wanted opportunity for their observance? If, therefore, the 53rd chapter of Isaiah was written in the time of Hezekiah it bears no inconsiderable witness to the knowledge and observance of the Levitical Law at that time.

To take an instance of a different kind, in **54.** 8, we read, "In a little wrath I hid my face from thee for a moment," here the meaning is sufficiently clear; but, strange to say, in **53.** 3 a similar expression occurs which is not so clear, but is rendered "We hid as it were our faces from him." This may, however, just as well read "he was as one hiding his face from us," or "it was as one hiding his face from him," *i.e.* it was as though he were suffering the withdrawal of the Divine countenance, which is singularly appropriate in the case of the Great Sufferer; but I wish to point out

that in both these cases there is a probable, though very unobtrusive, reference to the words of Deut. **31.** 17, 18, where the withdrawal of the Divine face is spoken of as one of the Divine judgments, "Then my anger shall be kindled against them, and I will *hide my face* from them"; and again, "I will surely *hide my face* in that day"; and at **32.** 20, "And he said, I will *hide my face* from them, I will see what their end shall be." It is manifestly not possible to prove that Isaiah had these passages in his mind, but at all events, if he had, here is the evidence of it; and if Deuteronomy was what it professed to be, we have all the indications we need that the prophet was acquainted with the book, and that its promises and warnings were ever present to his mind.

When, however, we find in Isa. **50.** 1 an unmistakeable reference to the law of divorce, as propounded in Deut. **24.** 1 alone, and in **62.** 9 to the practice of treating the produce of the land in the fourth year as common, which is twice mentioned in Deuteronomy, **20.** 6; **28.** 30, in accordance with the Law in Lev. **19.** 24, it becomes morally certain that the writer and his readers were alike familiar with the practice, and with the Law prescribing it, and thus we are warranted in regarding every other correspondence of language with the books in question as furnishing valid and corroborative proof of the writer's acquaintance with them.

It is, undoubtedly, the fashion to assume that each book of the Law is made up of fugitive and independent fragments which have no natural cohesion or unity, but this is absolutely gratuitous; and, at all events, if we find proof that Isaiah had Deut. **24**, or Lev. **19** before him, as we

manifestly do find, nothing shall or can disannul the evidence that at least so much of these books was in existence then; and if so much, what is the happy accident by which these portions survived from a hoary antiquity while the rest was a later addition, and how shall we decide or discriminate between them? If part of Lev. 19 was in existence in Isaiah's time, as there is clear evidence it was, it will be hard to persuade us, and still harder to prove, that the rest of the book was unknown to him. If portions of Homer were known to Thucydides and Plato, it is hard to believe that the rest, which has always passed for his, was not, merely because they do not quote it; and certainly, the evidence there is of the existence of a part offers some presumption of the existence of the whole.

When St. Luke speaks of the "pair of turtle doves or two young pigeons" as prescribed by the Law for the offering to be presented after child-birth, no one in his senses would maintain that that is not clear evidence, both of the existence of the Law as we have it, and of its customary observance at the time; but upon what principle are we to say that when, many centuries before, we find similar reference to customs prescribed in the Law, and frequent reference to what, at all events, was then called "the Law," this is not to be regarded as an indication of acquaintance with the particular Law referred to, nor of the existence of the Law as a whole? Unquestionably the presumption in both cases is not only that the special Law was observed, but also that the Law existed as a whole; and this is a presumption that can only be set aside by a yet stronger one which is not forthcoming. If otherwise, we must perforce conjecture the

existence of a similar Law, which was either lost or was never written, or that the Law as written was suggested by the apparent references in Isaiah to it in order expressly to give the colour of antiquity to what was really of much later date, a conjecture which for absurdity must surely stand self-condemned.

It has not been part of my present purpose to show the unity of the writings ascribed to Isaiah. It is the fashion now to conceive of four or five Isaiahs; but who ever heard of four or five Miltons? As the discriminating ingenuity of "the higher criticism" increases we shall, perhaps, discover more. Formerly it was considered enough to cut off the last 27 chapters from the others from which they were naturally divided by the four historical chapters. This feature presented a plausible ground of division; but it was soon discovered that this arrangement could not stand. For if there was any reason to believe that the latter chapters were written in Babylon, there was equal or yet greater reason to believe that the 13th and 14th chapters were; and then also it was perceived that there were features in the latter chapters, *e.g.* the 57th, which did not seem to belong to the later period, and thus there ensued a general shuffling of the prophet's writings, and the whole book was divided and sub-divided, and disintegrated; and it is impossible to say what theory may not be suggested to satisfy the fastidious taste of the critic, and to indulge his desire for ingenious novelty. There is only one thing that the critics are agreed upon, and that is, that every trace of what is called the supernatural must at all hazards be got rid of. If this is plausibly accomplished, it matters not if there are found to be as many

writers as there are chapters in the book. It is very clear that this passion for disintegration destroys the material for criticism. We do not know what the ultimate material is that we have to deal with. If the writings of Virgil or Horace were dealt with in the same way the landmarks of style and language would be obliterated. And certain it is, that no scholar can presume to say that he is so thoroughly acquainted with the language and literature of Jerusalem in the time of Hezekiah, as to enable him to affirm dogmatically, on that and that ground only, that any of the traditional writings of Isaiah are a century and a half later. It is most undeniably not scholarship, but something else that is mistaken for it, which necessitates such a decision.

It is, however, remarkable that the portion of Isaiah's writings in which we discover most traces of acquaintance with the Pentateuch is the first 35 chapters. Assuming then, generally, that the latter chapters were written in Babylon, it is remarkable, not that these chapters should contain traces of acquaintance with the Law as recently invented, but that those parts which were confessedly much earlier should bear more abundant evidence of it.

Again, it is not to be denied that the references to the Law, of which there are many in the post-Captivity prophets, may be taken as certain proof that the Law was then in existence, and that these writers were acquainted with it. But if this is a just and valid inference, what are we to say when, in the older prophets, we find precisely the same indications which would have been held to warrant a similar inference had they been found in the later writers? If a reference to Leviticus, in Haggai or St. Luke, can only

be interpreted as showing acquaintance with that book, what are we to say when we find equally clear references to the same book in the prophet Isaiah? Why is the evidence in the one case to be admitted, and in the other unscrupulously rejected? It is sufficiently obvious that no answer can be given. But if there is one reference to Leviticus in Isaiah there are probably some ten or a dozen; and most certainly every book of the Pentateuch is many times over implied as known, and even its language is adopted by the prophet. Moreover, there are references in Isaiah to the history of Joshua, Judges, and Samuel. The only reasonable inference is that the books which we now know by these names were in existence then; for otherwise, the knowledge of the history of centuries past must have been a mere oral tradition, which was worked up even later still in such a way as to correspond with the allusions in the prophet, a notion in the highest degree preposterous. But then, every one of these books contains independent evidence of acquaintance with the Law; consequently, the position is rendered yet stronger, inasmuch as Isaiah's knowledge of the Law is confirmed by his acquaintance with these historical books, which must have been much earlier than his time, and which contain their own testimony to the existence of it. In fact, it becomes clear that it was not only known when he wrote, but must have been known for ages previously, consequently there is a chain of testimony in its favour.

JEREMIAH.

JEREMIAH was of priestly family; he began his ministry in the 13th year of the reign of Josiah, or when that king was one and twenty, and was associated with him till his disastrous death at 39, in or about the year 610. There was an interval of some 70 years between the close of Isaiah's ministry and the commencement of Jeremiah's, or possibly more. The history of Jeremiah is written in his book. Unlike Isaiah his writings are full of personal narrative, and in character he somewhat resembles St. Paul in the New Testament. After the destruction of Jerusalem he had his choice given him to go to Babylon or remain in his native land. He preferred the latter, and remained under the protection of Gedaliah till the death of that prince, when he was carried along with the people who fled to Tahpanhes, in Egypt: here he is supposed to have been stoned to death by the Jews, whom he had provoked by his rebukes of their worship of the Queen of Heaven, chap. **44**. According to another tradition he escaped with Baruch to Babylon or Judæa, and died there in peace. The Book of Jeremiah is very confused in its arrangement, and the Greek differs largely from the Hebrew after **25**. 13, both in substance and arrangement. With Jeremiah the function of prophecy ceases in Judah, with the overthrow of the city and nation. It still flourished in captivity in the persons of Ezekiel and Daniel, and after the Return it burst out again for a brief space in Haggai, Zechariah, and Malachi, when it finally slumbered till it awoke once more in the greatest among those born of women.

In Greek history Jeremiah may be regarded as contemporary with but a little earlier than Solon, and a generation or so before Peisistratus.

1. 1.—"Of the priests that were in Anathoth in the land of Benjamin." We know from Josh. **21.** 18, that Anathoth was one of the thirteen cities assigned to "the children of Aaron, the priests." It is impossible to suppose that the list in Joshua was later than this, but if not, this independently confirms it.

v. 5.—"Before I formed thee in the belly I knew thee." Compare Exod. **33.** 12, "Yet thou hast said, I know thee by name," and 17, "Thou hast found grace in my sight, and I know thee by name."

v. 6.—"I cannot speak: for I am a child." Exod. **4.** 10, "I am slow of speech, and of a slow tongue."

v. 7.—"Whatsoever I command thee thou shalt speak." Num. **22.** 20, "The word which I shall say unto thee, that shalt thou do."

v. 8.—"Be not afraid of their faces: for I am with thee to deliver thee." Deut. **31.** 6, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee."

v. 16.—"Who have forsaken me." Deut. **28.** 20, "Because of the wickedness of thy doings, whereby thou hast forsaken me." Compare Exod. **20.** 3, 4, "Thou shalt not make unto thee any graven image," &c.

2. 3.—"Israel was holiness unto the Lord." Exod. **19.** 6, "Ye shall be unto me a kingdom of priests, and an holy nation."

"The firstfruits of his increase," points to the Law of the firstfruits. Exod. **23.** 19, "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." Deut. **18.** 4; **26.** 10.

v. 5.—"What *iniquity* have your fathers found in me?" To whom it was said, Deut. **32.** 4, that He was "A God of truth and without *iniquity*." The same word.

v. 6.—"That led us through the wilderness, through a land of deserts and of pits, through a land of drought." Deut. **8.** 15, "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water." The language here is not identical, there is only a general resemblance.

v. 8.—"The priests that handle the Law," cannot fairly be interpreted of an unwritten code any more than the reference in Mal. **2.** 7 can, when all agree that the Law was written.

v. 17.—"When he led thee by the way." Deut. **32.** 12, "The Lord alone did lead him."

v. 18.—"What hast thou to do in the way of Egypt." Deut. **17.** 16, "He shall not . . . cause the people to return to Egypt."

v. 20.—"Thou saidst, I will not transgress." Exod. **19.** 8, "And all the people answered together, and said, All that the Lord hath spoken we will do."

v. 28.—"Where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble." Compare Deut. **32.** 37, 38, "Where are their gods . . . let them rise up and help you, and be your protection."

* **3.** 1.—"If a man put away his wife, and she go from him, and become another man's, shall he return unto her again?" When our Lord speaks as he does, Matt. **5.** 31, no one doubts that he refers to Deuteronomy. What is the evidence that Jeremiah does not do the same? See *v.* 8 and Isai. **50.** 1.

v. 3.—"Therefore the showers have been withholden." According to the promise, Lev. **26.** 19, "I will make your heaven as iron"; Deut. **28.** 23, "Thy heaven that is over thy head shall be brass."

v. 12.—"I will not cause mine anger to fall upon you." Literally, my face or countenance; a possible allusion to Gen. **4.** 6, "Why is thy countenance fallen?"

v. 13.—"Only acknowledge thine iniquity," &c. Lev. **26.** 40, 42 "If they shall confess their iniquity . . . then will I remember my covenant," &c.

v. 16.—"The ark of the covenant of the Lord." Exod. **25.** 10, &c.

This has been interpreted to mean that the ark no longer existed in the days of Jeremiah, and that it had probably been destroyed by Manasseh; but if the former members of the verse may seem to lend countenance to this idea, the words "neither shall they visit it" no less apparently are opposed thereto.

v. 17.—"The imagination of their evil heart"; literally, stubbornness or hardness. This word is used eight times by Jeremiah; it is found elsewhere only in Deut. **29.** 19 and Ps. **81.** 12. See also chap. **7.** 24.

4. 2.—"Thou shalt swear, the Lord liveth." Deut. **10.** 20, "Thou shalt fear the Lord thy God . . . and swear

by his name"; "And the nations shall bless themselves in him," Gen. **22.** 18.

* *v.* 4.—"Circumcise yourselves to the Lord." The idea of spiritual circumcision in the Old Testament is confined to this place, and to Deut. **10.** 16 and **30.** 6.

* *v.* 23.—"The earth . . . was without form, and void." The exact words of Gen. **1.** 2, which occur only here and Isai. **34.** 11 in another form, "The line of *confusion*, and the stones of *emptiness*."

v. 28.—"I have purposed it, and will not repent." Compare Num. **23.** 19, "God is not a man, that he should lie; neither the son of man, that he should repent."

5. 1.—"If ye can find a man," &c. Compare Gen. **18.** 26, &c., "If I find in Sodom fifty righteous," &c.

v. 7.—"Thy children have forsaken me, and sworn by them that are no gods." Deut. **32.** 15, 21, "He forsook God which made him . . . They have moved me to jealousy with that which is not God."

"They then committed adultery." Exod. **20.** 14; Deut. **5.** 18.

* *v.* 15.—"Lo, I will bring a nation upon you from far . . . a nation whose language thou knowest not, neither understandest what they say." Deut. **28.** 49, "The Lord shall bring a nation against thee from far . . . a nation whose tongue thou shalt not understand."

v. 17.—"They shall eat up thine harvest," &c. Lev. **26.** 16, "Ye shall sow your seed in vain, for your enemies shall eat it."

v. 19.—"Wherefore doeth the Lord our God all these things unto us?" Deut. **29.** 24, 25, "Wherefore hath the Lord

done thus unto this land ? . . . Because they have forsaken the covenant of the Lord God of their fathers."

"So shall ye serve strangers." Deut. **28.** 48, "Therefore shalt thou serve thine enemies," &c.

v. 24.—"Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season." Deut. **11.** 14, "I will give you the rain of your land in his due season, the first rain and the latter rain."

"He reserveth unto us the appointed weeks of the harvest." Gen. **8.** 22, "While the earth remaineth, seedtime and harvest . . . shall not cease."

v. 28.—"They are waxen fat." Deut. **32.** 15, "Jeshurun waxed fat." The same word.

"The cause of the fatherless." Deut. **10.** 18; **24.** 17; **27.** 19.

6. 10.—"Their ear is uncircumcised." We have "uncircumcised lips," Exod. **6.** 12, 30, and "uncircumcised hearts," Lev. **26.** 41. Compare **9.** 26.

v. 12.—"Their houses shall be turned unto others." Compare Deut. **28.** 30, "Thou shalt build an house, and thou shalt not dwell therein."

v. 13.—"Every one is given to covetousness." Exod. **18.** 21, "Men of truth, hating covetousness." The same word.

v. 18.—"Congregation." This word, *gedah*, which is exceedingly frequent in Exodus, Leviticus, and Numbers, is only used by Jeremiah here and **30.** 20; it is not found in Deuteronomy; Hosea, alone among the prophets, also uses it, **7.** 12.

v. 19.—"They have not hearkened unto my words, nor to my law." The two put alternatively.

7. 6.—"If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place," &c. For "the stranger, fatherless, and widow," see Deut. **24.** 17; for "innocent blood," Deut. **19.** 10 and note on Isa. **59.** 7; for "other gods," Exod. **20.** 3; Deut. **6.** 14; **8.** 19, &c.

v. 7.—"Then will I cause you to dwell in this place." Deut. **4.** 40, "That thou mayest prolong thy days upon the land which the Lord thy God hath given thee."

v. 9.—"Will ye steal, murder, and commit adultery, and swear falsely . . . and walk after other gods." Exod. **20.** 7, 13, 14, 15.

v. 10.—"This house, which is called by my name." Deut. **12.** 5, &c.

v. 11.—"Is this house, which is called by my name, become a den of robbers in your eyes?" No one can doubt that our Lord had this passage in mind just as much as He had Isa. **56.** 7, "Mine house shall be called a house of prayer for all people." With equal reason, therefore, we may infer from quotation, and identity of thought or language, a knowledge of the Law in the prophets, and a knowledge of one prophet in another.

v. 12.—"In Shiloh, where I set my name at the first." Deut. **12.** 5, 11, &c.

v. 13.—"Rising up early and speaking, sending," &c. This phrase is peculiar to Jeremiah, who uses it eleven times, except in 2 Chron. **36.** 15.

v. 19.—"Do they provoke me to anger? . . . do they not

provoke themselves to the confusion of their own faces?" Deut. **32.** 21, "They have moved me to jealousy with that which is not God . . . and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation."

vs. 22, 23.—"I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Compare Exod. **15.** 26, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee." The prophet's words here have been quoted to show that the sacrificial system was not the original ordinance, but a later one, introduced ages afterwards. This passage from Exodus, which is prior even to the giving of the Law, sufficiently vindicates the prophet from any such interpretation. It is probably the passage he refers to. Compare Exod. **29.** 45; Lev. **26.** 12.

v. 23.—Exod. **19.** 5, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people?"

* *v.* 24.—"The imagination of their evil heart." See note on **3.** 17.

v. 31.—"Which I commanded them not, neither came it into my heart." Compare Deut. **17.** 3, "And hath gone and served other gods . . . which I have not commanded." Also **18.** 10; Lev. **18.** 21.

v. 33.—"And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away." Deut. **28.** 26, "And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and none shall fray them away."

v. 34.—"The voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride." This phrase, which occurs in **16.** 9; **25.** 10, and **33.** 11, is peculiar to Jeremiah, and is found nowhere else.

"For the land shall be *desolate*." Lev. **26.** 33, "And your land shall be desolate, and your cities *waste*." The same word; compare *v.* 31.

8. 10.—"Therefore will I give their wives unto others." Deut. **28.** 30, "Thou shalt betroth a wife, and another man shall lie with her."

v. 19.—"Why have they provoked me to anger with their graven images, and with strange *vanities?*" Deut. **32.** 21, "They have provoked me to anger with their *vanities*." The same word; compare chap. **7.** 19.

9. 4.—"Will utterly supplant." Gen. **25.** 26. The history, therefore, of Jacob was known and recorded.

v. 13.—"Because they have forsaken my law which I set before them." This points to an historic giving of the Law.

* *v.* 16.—"I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them." Lev. **26.** 33, "And I will scatter you among the heathen, and will draw out a sword after you"; Deut. **28.** 64, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other."

v. 24.—"I am the Lord which exercise lovingkindness," &c. Compare Exod. **34.** 6, "The LORD, the LORD God, merciful and gracious, longsuffering," &c.

v. 26.—"Uncircumcised in the heart." Compare **6.** 10, "their ear is uncircumcised," elsewhere the phrase is only in Ezek. **44.** 7, 9. Compare Deut. **10.** 16, "Circumcise . . . the foreskin of your heart." See note on **4.** 4 and **6.** 10.

10. 2.—"Learn not the way of the heathen." Lev. **18.** 3, "After the doings of the land . . . shall ye not do"; **20.** 23, "Ye shall not walk in the manners of the nation," &c.

v. 6.—"There is none like unto thee, O Lord." Exod. **15.** 11, "Who is like unto thee, O Lord, among the gods?"

* *v.* 16.—"The portion of Jacob is not like them . . . Israel is the rod of his inheritance." Deut. **32.** 9, "The Lord's portion is his people; Jacob is the lot of his inheritance."

11. 3.—"Cursed be the man that obeyeth not the words of this covenant." Deut. **27.** 26, "Cursed be he that confirmeth not all the words of this law to do them."

v. 4.—"I brought them forth out of the land of Egypt, out of the iron furnace." Deut. **4.** 20, "The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt."

"Obey my voice, and do . . . according to all which I command you: so shall ye be my people, and I will be your God." Lev. **26.** 3, 12, "If ye walk in my statutes, and keep my commandments, and do them . . . I will walk among you and will be your God, and ye shall be my people."

v. 5.—"That I may perform the oath which I have sworn unto your fathers." Deut. **7.** 12, "The Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers."

* "A land flowing with milk and honey." This phrase is found first in Exod. **3.** 8, then *v.* 17; **13.** 5; **33.** 3; Lev. **20.** 24; Num. **13.** 27; **14.** 8; **16.** 13, 14; in Deut. **6.** 3; **11.** 9; **26.** 9, 15; **27.** 3, and **31.** 20; also in Josh. **5.** 6. Besides these places it is only found here and **32.** 22; **49.** 4; and Ezek. **20.** 6, 15. The use of it, therefore, implies the knowledge of the Pentateuch.

"Then answered I, and said, *so be it*, O Lord." Deut. **27.** 15, 26, "And all the people shall answer and say, *Amen*." The same word.

v. 12.—"Go, and cry unto the gods unto whom they offer incense." Deut. **32.** 37, 38, "Where are their gods, which did eat the fat of their sacrifices . . . let them rise up and help you."

v. 14.—"Therefore pray not thou for this people." Exod.

32. 10, "Now therefore let me alone . . . that I may consume them."

v. 20.—"That triest the reins and the heart." This phrase, which occurs in **12.** 2; **17.** 10, and **20.** 12, is only found elsewhere in Ps. **7.** 9; **26.** 2.

* **12.** 14.—"Which I have caused my people Israel to inherit." Exod. **32.** 13, "They shall inherit it for ever."

* **13.** 9.—"I will mar the *pride* of Judah, and the great *pride* of Jerusalem." Lev. **26.** 19, "I will break the *pride* of your power."

* *v.* 11.—"That they might be unto me for a people." Exod. **19.** 5, "Then ye shall be a peculiar treasure unto me above all people."

* **14.** 9.—"Thou, O Lord, art in the midst of us." Exod. **29.** 45, "I will dwell among the children of Israel, and will be their God." Lev. **26.** 11, 12.

v. 11.—"Pray not for this people." Exod. **32.** 10, as before.

v. 22.—"We will wait upon thee." As in Gen. **49.** 18, where it first occurs.

15. 1.—"Though Moses and Samuel stood before me." The history, therefore, of Moses and Samuel was preserved and was familiar.

v. 3.—"I will appoint over them four kinds." Lev. **26.** 16, "I will even appoint over you terror," &c. Deut. **28.** 26.

v. 4.—"I will cause them to be *removed* into all kingdoms of the earth." Deut. **28.** 25, "And shalt be *removed* into all the kingdoms of the earth." The same word.

v. 10.—"I have neither lent on usury," &c. Exod. **22.** 25 is the law forbidding usury.

v. 14.—"A fire is kindled in mine anger, which shall burn upon you." Deut. **32.** 22, "A fire is kindled in mine anger, and shall burn unto the lowest hell." A distinct quotation. Compare also Deut. **28.** 36.

* *v.* 19.—"If thou take forth the precious from the vile." Compare Lev. **10.** 10, "That ye may put difference between holy and unholy, and between unclean and clean."

* **16.** 6.—"Nor cut themselves, nor make themselves bald for them." Lev. **19.** 28, "Ye shall not make any cuttings in your flesh for the dead"; Deut. **14.** 1, "Ye shall not cut yourselves, nor make any baldness between your eyes for the dead." It is evident that custom disregarded the Law, which, nevertheless, existed.

v. 10.—"Wherefore hath the Lord pronounced all this great evil against us?" Deut. **29.** 24, 25, "Wherefore hath the Lord done thus unto this land? . . . Because they have forsaken the covenant of the Lord God of their fathers," &c. See chap. **5.** 19.

v. 12.—"The imagination of his evil heart." **3.** 17; **7.** 24; **9.** 14; **13.** 10.

v. 13.—"Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour." Deut. **4.** 26–28, "Ye shall soon utterly perish from off the land . . . And the Lord shall scatter you among the nations . . . And there shall ye serve gods, the work of men's hands," &c.; **28.** 36, "The Lord shall bring thee . . . unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods," &c.

63–4, "Ye shall be plucked from off the land . . . And the Lord shall scatter thee among all people . . . and there shalt thou serve other gods, which neither thou nor thy fathers have known," &c.

* *v.* 21.—"They shall know that my name is The Lord." Exod. **3.** 15, "This is my name for ever"; **15.** 3, "The Lord is his name."

17. 4.—"Ye have kindled a fire in mine anger, which shall burn for ever." Compare chap. **15.** 14.

v. 13.—"The *hope* of Israel." The word mi*k*weh is a reminiscence of Gen. **49.** 18. The *hope* in *v.* 17 is "place of refuge."

v. 14.—"Thou art my praise." Deut. **10.** 21, "He is thy praise."

v. 22.—"Neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers." Exod. **20.** 8; **23.** 12; **31.** 13. According to this the Decalogue at all events was no recent invention.

v. 26.—"Bringing sacrifices, &c., unto the house of the Lord." Shewing the habitual practice of the Levitical worship, and that this was a centralised worship.

* **18.** 18.—"The law shall not perish from the priest." Lev. **10.** 11, "That ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

19. 3.—"His ears shall tingle." This phrase occurs only twice besides, 1 Sam. **3.** 11; 2 Kings **21.** 12. As Jeremiah has mentioned the history of Samuel, see **15.** 1, the use of this phrase confirms his acquaintance with both these passages.

v. 4.—"Because they have forsaken me." Deut. **28.** 20, "Whereby thou hast forsaken me." Chap. **5.** 19, &c.

v. 5.—"To burn their sons with fire." Lev. **18.** 21, "Thou shalt not let any of thy seed pass through the fire."

v. 7.—"I will cause them to fall by the sword before their enemies." Lev. **26.** 17, "Ye shall be slain before your enemies"; Deut. **28.** 25, "The Lord shall cause thee to be smitten before thine enemies."

v. 9.—"I will cause them to eat the flesh of their sons and the flesh of their daughters." Lev. **26.** 29, "Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat"; Deut. **28.** 53, "Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters."

* **20.** 16.—"Let that man be as the cities which the Lord overthrew, and *repented* not." This sums up the narrative of Abraham's intercession, Gen. **19.** 13, 25.

21. 5.—"The outstretched hand" recalls Exod. **6.** 6, as often in Isaiah.

v. 7.—"He shall not spare them, neither have pity, nor have mercy." Compare Deut. **28.** 50. In Deuteronomy we find sometimes two of these words together, but Jeremiah alone uses all three here, and in **13.** 14.

v. 8.—"I set before you the way of life, and the way of death." Deut. **30.** 19, "I have set before you life and death, blessing and cursing," &c.

* *v.* 10.—"I have set my face against this city." Lev. **17.** 10, "I will even set my face against that soul." The same phrase used of God by Ezekiel, **15.** 7, but apparently not elsewhere.

22. 3.—"Execute ye judgment," &c. See **7.** 5.

v. 8.—"Wherefore hath the Lord done thus," &c. See as before, **16.** 10.

v. 13.—"Useth his neighbour's service without wages, and giveth him not for his work." Lev. **19.** 13, "Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning"; Deut. **24.** 14, 15, "Thou shalt not oppress a hired servant . . . at his day thou shalt give him his hire, neither shall the sun go down upon it."

* *v.* 16.—"He judged the *cause* of the poor and needy." Deut. **17.** 8, "If there arise a matter too hard for thee in judgment . . . between *plea* and *plea*."

v. 17.—"To shed innocent blood," &c. See **7.** 6.

v. 29.—"O earth, earth, earth, hear the word of the Lord." Deut. **32.** 1, "Hear, O earth, the words of my mouth."

* **23.** 2.—"I will visit upon you the evil of your doings." Exod. **32.** 34, "In the day when I visit I will visit their sin upon them."

* *v.* 6.—"In his days Judah shall be saved, and Israel shall dwell safely." Deut. **33.** 28, "Israel then shall dwell in safety alone."

"Dwell safely." This is the promise (repeated **32.** 37; **33.** 16) first given in Lev. **25.** 18, 19; **26.** 5; Deut. **33.** 12, 28.

v. 12.—"The year of their visitation," or "the time of," &c., is a phrase peculiar to Jeremiah, who uses it eight times. It is not found elsewhere till our Lord adopted it. Compare Isa. **10.** 3; Hos. **9.** 7; Mic. **7.** 4.

v. 14.—"Sodom and Gomorrah." Gen. **19.**

v. 17.—See **3.** 17, &c.

v. 20.—"In the latter days." Gen. **49.** 1; the same phrase.

v. 30.—"Therefore, behold, I am against the prophets." Deut. **18.** 20, "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak . . . even that prophet shall die."

v. 31.—"And *say*, He *saith*." The phrase "he *saith*," nĕ'um, which is exceedingly common in, and almost peculiar to, the prophets, is found in Gen. **22.** 16, and seven times in Num. **14.** 28; **24.** 3, 4, 15, 16. It is generally used of God, as in Genesis. The only exceptions besides those in Numbers being 2 Sam. **23.** 1; Ps. **36.** 1; and Prov. **30.** 1. Jeremiah alone here uses the verb as a tense, *and say*, elsewhere it is always a passive participle.

24. 7.—"I will give them an heart to know me." Deut. **30.** 6, "And the Lord thy God will circumcise thine heart . . . to love the Lord thy God."

* "They shall be my people, and I will be their God." Lev. **26.** 12, "I . . . be your God, and ye shall be my people."

"They shall return unto me with their whole heart." Deut. **4.** 29, "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart," &c.

* *v.* 9.—"I will deliver them to be *removed*," &c. Deut. **28.** 25, "Thou shalt be *removed* into all the kingdoms of the earth." A verbal quotation.

"To be a reproach and a proverb, a taunt and a

curse." Deut. **28.** 37, "Thou shalt become an astonishment, a proverb, and a byword," &c.

v. 10.—"The sword, the famine, and the pestilence," are denounced in Lev. **26.** 25, 26; Deut. **28.** 21–24.

25. 7.—"That ye might provoke me to anger with the works of your hands"; as before, **7.** 19; Deut. **32.** 21.

v. 9.—"An astonishment," &c.; as **24.** 9; Deut. **28.** 37, &c.

v. 16.—"Because of the sword that I will send among them." Lev. **26.** 25, 33, "I will bring a sword upon you"; "I will draw out a sword after you."

v. 18.—"To make them an astonishment," &c. See *v.* 9.

v. 27.—See *v.* 16.

* *v.* 29.—"Should ye be utterly unpunished?" See **30.** 11; **46.** 28; **49.** 12. Exod. **34.** 7, "That will by no means clear the guilty"; Num. **14.** 18. Compare Exod. **20.** 7, "The Lord will not hold him guiltless." The same phrase.

26. 2.—"Diminish not a word." Deut. **4.** 2; **12.** 32, "Thou shalt not add thereto, nor diminish from it."

v. 4.—"If ye will not hearken to me, to walk in my law, which I have set before you." Lev. **26.** 14, "But if ye will not hearken unto me, and will not do all these commandments," &c.; Deut. **28.** 15, "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments," &c.

v. 15.—"Innocent blood." Deut. **19.** 10, 13.

* *v.* 19.—"The Lord repented him of the evil which he had pronounced against them." Exod. **32.** 14, "The Lord repented of the evil which he thought to do unto his people."

✻ **27.** 5.—"I have made the earth," &c. Gen. **1.**

"Great *power* and outstretched arm." Exod. **6.** 6; Deut. **4.** 34; **5.** 15; **7.** 19; **9.** 29; **11.** 2; **26.** 8. It is "*hand*" in Deuteronomy, except at **9.** 29, where it is "*power*."

v. 8.—"With the sword, and with the famine, and with the pestilence." **24.** 10.

28. 9.—"The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known," &c. Deut. **18.** 22, "When a prophet speaketh in the name of the Lord, if the thing follow not," &c.

v. 14.—"I have put a yoke of iron upon the neck of all these nations." Deut. **28.** 48, "He shall put a yoke of iron upon thy neck," &c. The same words.

✻ *v.* 16.—"Thou hast *taught rebellion* against the Lord." Deut. **13.** 5, "He hath spoken to *turn you away* from the Lord." The same words in reverse order.

29. 13, 14.—"And ye shall seek me, and find me, when ye shall search for me with all your heart." Deut. **4.** 29, "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul"; **30.** 3, "The Lord will gather thee from all the nations, whither the Lord thy God hath scattered thee," &c.

v. 17.—"I will send upon them the sword," &c. Chap. **24.** 10.

v. 18.—"To be *removed* to all the kingdoms of the earth," &c. Deut. **28.** 25. The same word; see chap. **24.** 9.

v. 32.—"Taught *rebellion*." See chap. **28.** 16; the same word.

* **30.** 16.—"All they that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity." Exod. **23.** 22, "I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

v. 20.—See note on **6.** 18.

v. 21.—"Cause him to draw near." Num. **16.** 5, *bis.*

v. 24.—"In the latter days." Gen. **49.** 1; as before, **23.** 20.

* **31.** 1.—"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." Lev. **26.** 12, "I will walk among you, and will be your God, and ye shall be my people"; **30.** 22; **32.** 38, &c.

* *v.* 2.—"When I went to cause him to rest." Num. **10.** 33, "The ark of the covenant of the Lord went before them . . . to search out a resting place for them." A different expression but the same thought; compare Deut. **1.** 33.

v. 4.—"Thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Exod. **15.** 20, "Miriam . . . and all the women went out after her with timbrels and with dances."

* *v.* 5.—"Eat them as common things." Lev. **19.** 23, 24; Deut. **20.** 6; **28.** 30. This involves a knowledge of the Priestly Code. Compare Isa. **62.** 9.

* *v.* 9.—"Ephraim is my firstborn." Exod. **4.** 22, "Israel is my son, even my firstborn." As the expression is used nowhere else there can be no question that Exodus is referred to. Compare Ps. **89.** 27.

v. 15.—"A voice was heard in Ramah." Here there are three references to Genesis; the first to Ramah and Rachel, **35.** 16, 17, 18; then to the inconsolable Jacob; and lastly to what he says of Joseph, **42.** 36.

v. 20.—"Therefore my bowels are troubled for him." Deut. **32.** 36, "For the Lord shall judge his people, and repent himself for his servants."

v. 32.—"I took them by the hand to bring them out of the land of Egypt." Compare Deut. **1.** 31, "Thy God bare thee as a man doth bear his son"; also **32.** 11, 12 and Exod. **19.** 4.

v. 35.—"Which giveth the sun for a light by day," &c. Gen. **1.** 16.

* *v.* 36.—"If those ordinances depart from before me, saith the Lord." Gen. **8.** 22, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Compare Jer. **33.** 20, 25.

* **32.** 7.—"The right of redemption is thine to buy it." See the law in Lev. **25.** 24, 25, 32.

v. 17.—"Thou hast made the heaven," &c. Gen. **1**; and see chap. **27.** 5. "There is nothing too hard for thee"; Gen. **18.** 14, "Is anything too hard for the Lord?"

v. 18.—"Thou shewest lovingkindness," &c. Exod. **20.** 6; **34.** 7; Deut. **5.** 9, 10, as before.

"The Great, the *Mighty* God." Deut. **10.** 17. A great God, a *mighty* and a terrible, haggibbor; compare Isa. **10.** 21.

v. 20.—"Signs and wonders," &c. Isa. **8.** 18.

"Hast made thee a name, as at this day." Exod. **9.** 16, "That my name may be declared throughout all the earth."

v. 21.—"With a strong hand," &c. See **27.** 5.

v. 22.—"Milk and honey." Chap. **11.** 5; Exod. **3.** 8, 17, &c.

v. 27.—"The God of all flesh." Num. **16.** 22, "The God of the spirits of all flesh."

"Is anything too hard?" *v.* 17.

v. 29.—"To provoke me to anger." As before, **7.** 18, &c. Deut. **4.** 25; **9.** 18; **31.** 29, &c.

v. 35.—"To pass through the fire to Molech." See Lev. **18.** 21.

v. 37.—"I will *gather* them out of all countries," &c. Deut. **30.** 3. "The Lord thy God will . . . *gather* thee from all the nations," &c. The same word.

v. 41.—"I will rejoice over them to do them good." Deut. **30.** 9, "The Lord will again rejoice over thee for good."

33. 2.—"The Lord is his name." Exod. **15.** 3; as before.

v. 11.—"Them that shall bring the sacrifice of praise into the house of the Lord." Lev. **7.** 12; implying centralised worship.

* *v.* 13.—"The flocks shall pass . . . under the hands of him that telleth them." Lev. **27.** 32, "Whatsoever passeth under the rod." Apparently not elsewhere.

v. 18.—"Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." The prophet's recognition of the ordinary work of the priests in accordance with the Law.

v. 20.—"My covenant of the day and . . . night." See Gen. **8.** 22 and chap. **31.** 36.

v. 22.—"As the host of heaven cannot be numbered." Gen. **13.** 16, "If a man can number the dust of the earth, then shall thy seed also be numbered"; **15.** 5, "Tell the stars, if thou be able to number them." **22.** 17 and **31.** 37.

v. 25.—"If my covenant be not with day and night." Gen. **8.** 22.

* **34.** 8.—"To proclaim *liberty* unto them." The technical phrase of Lev. **25.** 10, only occurring in this chap., in Isa. **61.** 1, and Ezek. **46.** 17. Compare Lev. **25.** 10, 39–46; the law of the jubilee; also Exod. **21.** 2, "Six years he shall serve: and in the seventh he shall go out free for nothing." Deut. **15.** 12, "If thy brother . . . be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee."

* *v.* 14.—"Your fathers hearkened not unto me." Exod. **21.** 2; **23.** 10; Deut. **15.** 12. This is a proof that the Law, though given and known, was disregarded.

* *v.* 16.—"*Polluted* my name." Lev. **19.** 12, "Neither shalt thou *profane* the name of thy God." The same word.

v. 17.—"I will make you to be *removed*," &c. Deut. **28.** 25, 64; as before, **24.** 9.

v. 18.—"When they cut the calf in twain." See Gen. **15.** 10, 17.

35. 7.—"That ye may live many days in the land," &c. Exod. **20.** 12.

36. 6.—"Upon the fasting day." Compare Lev. **16.** 29.

The day of atonement, Lev. **23.** 27–32, was in the seventh month. This was apparently in the ninth, *v.* 9.

v. 31.—"I will punish him . . . for their iniquity." Exod. **32.** 34, "In the day when I visit I will visit their sin upon them."

40. 3.—"Because ye have sinned against the Lord." Deut. **29.** 24, 25, "All nations shall say, . . . Because they have forsaken," &c.

42. 2.—"A few of many." Lev. **26.** 22, "I will make you few in number."

v. 5.—"The Lord be a true and faithful witness." Compare Gen. **31.** 50.

v. 6.—"That it may be well with us." Deut. **6.** 3, "That it may be well with thee."

v. 10.—"I repent me of the evil." Gen. **6.** 6; Deut. **32.** 36, "The Lord shall . . . repent himself for his servants."

v. 15.—"If ye wholly set your faces to enter into Egypt." Deut. **17.** 16, as before; also again, *v.* 19.

v. 22.—"By the sword, by the famine, by the pestilence." Chaps. **14.** 12; **21.** 6, 7, 9; **24.** 10, and many times. This is one of the prophet's characteristic phrases. Compare Lev. **26**, Deut. **28**, *passim.*

44. 3.—"To burn incense, and to serve," &c. See Deut. **13.** 6; **32.** 17.

* *v.* 7.—"Wherefore commit ye this great evil against your souls." Num. **16.** 38, "These sinners against their own souls."

* *v.* 11.—"I will set my face against you." Lev. **17.** 10 and **20.** 3, 5, 6.

* *v.* 17.—"Whatsoever thing goeth forth out of our own mouth." Compare Num. **30.** 12; Deut. **23.** 23.

* *v.* 26.—"Behold, I have sworn by my great name." Gen. **22.** 16, "By myself have I sworn, saith the Lord."

46. 10.—"It shall be satiate and made drunk with their blood." Deut. **32.** 42, "I will make mine arrows drunk with blood."

v. 16.—"One fell upon another." Lev. **26.** 37, "They shall fall one upon another."

* *vs.* 27, 28.—"Fear thou not, O Jacob my servant, saith the Lord: for I am with thee." A repetition of the encouragement given to *Jacob*, Gen. **26.** 24, "Fear not, for I am with thee, and will bless thee." Compare Deut. **31.** 8.

47. 6.—"O thou sword of the Lord, how long will it be ere thou be quiet?" Deut. **32.** 41, "If I whet my glittering sword," &c.

48. 7.—"Chemosh shall go forth into captivity." Num. **21.** 29, "Thou art undone, O people of Chemosh: he hath given his sons . . . and his daughters, into captivity," &c.

v. 40.—"He shall fly as an eagle." Deut. **28.** 49, "A nation . . . as swift as the eagle flieth."

* *v.* 45.—"A fire shall come forth out of Heshbon, and a flame from the midst of Sihon." Num. **21.** 28, "There is a fire gone out of Heshbon, and a flame from the city of Sihon."

* "And shall devour the corner of Moab, and the crown of the head of the tumultuous ones." Num.

24. 17, "Shall smite the corners of Moab, and destroy all the children of Sheth." Revised Version, "of *tumult*."

v. 46.—"Woe be unto thee, O Moab! the people of Chemosh *perisheth*." *v.* 7 and Num. **21.** 29, "Woe to thee, Moab! *Thou art undone*, O people of Chemosh." The same word.

49. 13.—"I have sworn by myself, saith the Lord." Gen. **22.** 16; as before.

v. 18.—"Overthrow of Sodom and Gomorrah." Gen. **19.** 25; Deut. **29.** 23.

* *v.* 19.—"Who is like me?" Compare Exod. **15.** 11, "Who is like unto thee, O Lord."

v. 22.—"Behold, he shall come up and fly as the eagle." See **48.** 40 and Deut. **28.** 49.

v. 31.—"Which dwell alone." Num. **23.** 9, "Lo, the people shall dwell alone"; Deut. **33.** 28, "Israel then shall dwell alone."

50. 40.—"Sodom and Gomorrah." Compare **49.** 18.

v. 44.—"Who is like me?" Compare **49.** 19 and Exod. **15.** 11.

51. 19.—"The portion of Jacob," &c. Compare **10.** 16 and Deut. **32.** 9.

52. 18.—"The shovels," &c. Exod. **27.** 3, &c.

Upon a survey of the evidence thus presented it appears that the relation between Jeremiah and Deuteronomy is not so close as has sometimes been supposed. It is abundantly clear that Jeremiah was acquainted with Deuteronomy, but his style is distinctly different, and his phraseology is his

own. There can be no question that Jeremiah, **3.** 1, was familiar with the law of divorce as given in Deut. **24**, but not elsewhere. It is so entirely gratuitous to suppose that the law referred to was an older and unwritten law, that only the exigencies of a theory could suggest it. There is precisely the same evidence that Jeremiah was acquainted with the law in Deut. **24**, as we have it, as there is that the Jews in our Lord's time were. It is no less evident that Deut. **27** was known to Jeremiah from **11.** 3. The expression "imagination, or stubbornness, of evil heart," which is used eight times by Jeremiah, is no doubt borrowed by him from Deut. **29.** 19. It is only found besides in Ps. **81.** 12. The law of redemption in Lev. **25.** 24, &c., is presupposed in Jer. **32.** 7; and the law of the jubilee, Lev. **25.** 10, and the law of release, Exod. **21.** 2, in **34.** 8. The law also of regarding the fruit as uncircumcised for three years, Lev. **19.** 23–25, is implied as known, and acted upon, in **31.** 5. The phrase to "teach rebellion against the Lord" is adopted from Deut. **13.** 5, and that of "the land flowing with milk and honey," which is twice used by Jeremiah, is common in Exodus, Numbers, and Deuteronomy, is found once in Joshua, and once in Ezekiel, but not elsewhere. Jeremiah alone, among the prophets, with the exception of Hosea, **7.** 12, twice uses the word *gedah*, "congregation," which occurs more than 100 times in Exodus, Leviticus, and Numbers, the central books of the Pentateuch, though not in Deuteronomy; and Jeremiah alone, of all the Old Testament writers, quotes the remarkable words of Gen. **1.** 2, "without form, and void," thus manifesting his acquaintance with every single book of the Pentateuch.

I think the ordinary English reader, and the unbiassed student of the Old Testament, cannot, in the face of the manifold evidence thus presented, fail to see that it is absolutely certain that the writer of these prophecies had before him the Pentateuch as we have it, or, at all events, had those passages before him, which now form part of our Pentateuch ; and if, as some have surmised, there were two or more Jeremiahs, then they must all have known the Pentateuch sufficiently well to make this use of it. Nor is the so-called Priestly Code any exception, unless we are to exclude the 19th of Leviticus from that hypothetical compilation. Moreover, the acquaintance manifested is exactly that of one who had been nurtured in the sacred literature of the Law. The prophet's mind and thoughts are permeated with the language of it, so that his own language, instead of being the mere reproduction of it, presents and expresses as it were the result of its effect upon his mind. He has fed upon it, and it has moulded and stamped its character upon his mind. At the same time it is to be observed that the search for traces of the Law in the writings of Jeremiah has not yielded the abundant harvest that we found in Isaiah. In his case the results are truly surprising, and without parallel in any other Old Testament writer ; but there is more than enough in Jeremiah to show that had the Pentateuch not existed in his time his writings would not have been what they are.

LAMENTATIONS.

THE position of the Lamentations in the Hebrew Canon differs from that of the book in the English Bible. It is placed in the Hebrew Bible among the Hagiographa, and is one of the Five Rolls, as they are called, together with Canticles, Ruth, Ecclesiastes, and Esther. In the book itself there is no allusion to the writer by name; but in the Septuagint it is expressly attributed to Jeremiah, as also in the Targum and Talmud, and in the Syriac version at the beginning and end of chap. 5. There are many similarities of style and expression between the Book of Jeremiah and this book; but it was only to be expected that some persons would dispute its being by the prophet. It consists of four elegies, of which the first, second, and fourth are acrostic poems, each verse beginning with a separate letter. The third has sixty-six verses, of which every three begin with the same letter. The fifth, though also consisting of twenty-two verses, after the number of letters in the Hebrew alphabet, is not acrostic in its arrangement. In the third chapter the prophet alludes to his personal sorrows, and in *v.* 55 refers to his experience in the dungeon. Compare Jer. 38. There is here, as everywhere else in the writings of the prophets, clear evidence of acquaintance with the substance and language of the Pentateuch.

1. 3.—"She dwelleth among the heathen, she findeth no rest." Deut. 28. 64, 65, "The Lord shall scatter

thee among all the peoples . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest."

v. 5.—"Her adversaries are *the chief*." Deut. **28.** 43, 44, "The stranger that is within thee shall get up above thee very high . . . he shall be *the head*." The same identical expression.

v. 10.—"The heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." Deut. **23.** 3, "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever."

v. 14.—"The *yoke* of my transgressions is bound by his hand." Deut. **28.** 48, "He shall put a *yoke* of iron upon thy neck, until he have destroyed thee." The words are the same.

v. 20.—"Abroad the sword bereaveth, at home there is as death." Deut. **32.** 25, "The sword without, and terror within, shall destroy."

2. 9.—"Her king and her princes are among the Gentiles." Deut. **28.** 36, "The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known."

"The law is no more." This is surely spoken of the Law technically.

v. 17.—"The Lord hath done that which he had devised." Lev. **26.** 16, 17, "I . . . will do this unto you . . . And I will set my face against you"; Deut. **28.** 15,

"But it shall come to pass . . . that all these curses shall come upon thee."

v. 20.—"Shall the women eat their fruit," &c. Lev. **26.** 29, "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat"; Deut. **28.** 53, "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters . . . in the siege, and in the straitness," &c.

3. 25.—"The Lord is good unto them that wait for him." Gen. **49.** 18, "I have waited for thy salvation, O Lord." The same word. In the next verse it is different.

v. 35.—"To *turn aside* the *right* of a man." Deut. **16.** 19, "Thou shalt not wrest *judgment*"; **24.** 17, "Thou shalt not *pervert* the *judgment* of the stranger"; **27.** 19, "Cursed be he that *perverteth* the *judgment* of," &c. The same word.

4. 6.—"The punishment of the sin of Sodom, that was overthrown as in a moment." Gen. **19.** 25.

v. 7.—"Her Nazarites," &c. Num. **6.** 2, &c.

v. 10.—"The hands of the pitiful women have sodden their own children." Deut. **28.** 56, 57, "The tender and delicate woman . . . her eye shall be evil . . . towards her young one," &c.

v. 11.—"The Lord hath kindled a fire," &c. Deut. **32.** 22, "A fire is kindled in mine anger."

v. 14.—"They have polluted themselves with blood, so that men could not touch their garments." Num. **19.** 11, 16, "He that toucheth . . . shall be unclean."

v. 15.—"Depart ye; it is unclean." Lev. **13.** 45, "The leper . . . shall put a covering upon his upper lip, and shall cry, Unclean, unclean."

v. 19.—"Our persecutors are swifter than the eagles." Deut. **28.** 49, "As swift as the eagle flieth."

v. 20.—"The breath of our nostrils," &c. Gen. **2.** 7.

Accepting the genuineness of Lamentations, which there is no reason to doubt, every one knows that Jeremiah was acquainted with Deuteronomy. We may be sure, therefore, that the passages above are suggested by that book. But it is clear also that he was acquainted with the Priestly Code, which, according to the theory, was much later than his time.

EZEKIEL.

EZEKIEL the son of Buzi was also a priest, who had been carried captive apparently with Jehoiachin, **1.** 2; **33.** 21, eleven years before the destruction of the city and Temple, 2 Kings **24.** 14. His dwelling-place was by the River Chebar; a locality of uncertain identification. Here he lived in his own house, **8.** 1, &c. He was married, and lost his wife early in life, in the ninth year of his captivity. These are almost the only facts we know of his personal history. The latest date in his prophecies is that in **29.** 17, "the seven-and-twentieth year" of the Captivity, or about 572. Compare also **40.** 1. He may be considered to have flourished in the generation after Jeremiah, but was, of course, contemporary with him. The special feature in Ezekiel's prophecies is, that he is *distant in space* from the scenes and events he describes, as, *e.g.*, in chaps. **8** and **24**; **33.** 21; **37.** 1, &c. If this is accepted as actually the case, it enables us, by analogy, to determine that of other prophets who are commonly supposed to have been *distant in time* from the events they described.

The last nine chapters of Ezekiel furnish a strong contrast to the others, inasmuch as they are a visionary restoration of the temple and polity, which was never realised in fact, and which does not seem to have been intended to furnish any guidance or plan for the captives to follow after their return. At all events, it was entirely disregarded in both cases, thereby shewing that the original prescriptions of Exodus, &c., were considered as of higher authority.

* **1.** 28.—"As the appearance of the bow that is in the cloud in the day of rain." The only allusion to the rainbow in the Old Testament after Gen. **9.** 16, "And the bow shall be in the cloud."

2. 4.—"Impudent and stiffhearted," or "hardhearted," as in **3.** 7. This is the reproach which seven times over is brought against Israel in Exodus and Deuteronomy; it is echoed again in Judg. **2.** 19, "their stubborn way"; and in Isa. **48.** 4, "I knew that thou art *obstinate*," but it is not used elsewhere in this sense. The verb is used of Pharaoh, Exod. **7.** 3, "I will harden Pharaoh's heart"; and Deut. **2.** 30, "The Lord thy God hardened his spirit."

v. 5.—"A rebellious house," literally, "of rebellion." This word, which is used fourteen times by Ezekiel, is found in Num. **17.** 10 and Deut. **31.** 17; elsewhere only in 1 Sam. **15.** 23; Neh. **9.** 17; Job **23.** 2; Prov. **17.** 11; Isa. **30.** 9.

3. 18, 19, 20.—"He shall die in his iniquity" or "sin." This is a common phrase with Ezekiel; see **18.** 18; **33.** 8, 9. Compare Num. **27.** 3, "He died in his own sin."

* **4.** 4, 6.—"According to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. . . . I have appointed thee each day for a year." A clear following of Num. **14.** 34, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." The phrase "bear iniquity" is common in Leviticus and Numbers.

* *v.* 14.—"That which dieth of itself, or is torn in pieces." The very words of Lev. **17.** 15. Compare Exod. **22.** 31; Lev. **11.** 40.

"*Abominable* flesh." Only here, Isa. **65.** 4, and Lev. **7.** 18; **19.** 7.

* *v.* 16.—"Break the staff of bread." A very remarkable expression, manifestly borrowed from Lev. **26.** 26, and occurring again in **5.** 16 and **14.** 13, but not found elsewhere in Old Testament.

* *v.* 17.—"Consume away for their iniquity." Also borrowed from Lev. **26.** 39, and occurring again in **24.** 23; **33.** 10; the root occurs elsewhere only in Ps. **38.** 5; Isa. **34.** 3; Lev. **14.** 12. Here then we have three instances in which the language of Leviticus has been adopted. If the traditional position of Leviticus is correct this is intelligible, on the opposite modern theory it is inexplicable.

* **5.** 2.—"I will draw out a sword after them." The very words of Lev. **26.** 33; used again at *v.* 12 and **12.** 14.

* *v.* 10.—"The fathers shall eat the sons in the midst of thee." Lev. **26.** 29, "Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat"; Deut. **28.** 53, "Thou shalt eat the fruit of thine own body," &c.

v. 13.—"I will be comforted." Compare the same expression in Deut. **32.** 36, where it is rendered "Will *repent himself* for his servants."

v. 14.—"I will make thee waste," &c. Lev. **26.** 31, 32, "I will make your cities waste . . . And . . . bring the land into desolation," &c.

v. 15.—"So shall it be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee." Deut. **28.** 37, "And thou shalt become an astonishment, a proverb, and a byword among all nations." The words are different.

v. 16.—"When I shall send upon them the evil arrows of famine." Deut. **32.** 23, 24, "I will spend mine arrows upon them. They shall be burnt with hunger."

"Break your staff of bread," as at **4.** 16. Lev. **26.** 26.

* *v.* 17.—"So will I send upon you famine and evil beasts, and they shall *bereave* thee." Lev. **26.** 22, "I will also send wild beasts among you, which shall *rob* you *of* your *children*"; the same word. Compare Deut. **32.** 24, "I will also send the teeth of beasts upon them."

"I will bring the sword upon thee." Again in **6.** 3; **14.** 17; **29.** 8; **33.** 2. This is clearly a favourite phrase of Ezekiel, which he has adopted from Lev. **26.** 25, but which, natural as it seems, is not used elsewhere.

It is impossible to reject the evidence which these two chapters furnish of Ezekiel's familiarity with the language of Leviticus and Deuteronomy. He must have read these passages there as we now have them.

6. 3.—"I will destroy your high places." Lev. **26.** 30, "I will destroy your high places." The verbs are different.

* *vs.* 4, 5.—"And your altars shall be desolate, and your sun images shall be broken: and I will cast down your

slain men before your idols. And I will lay the dead carcases of the children of Israel before their idols." Lev. **26.** 30, "I will . . . cut down your sun images, and cast your carcases upon the carcases of your idols."

v. 6.—"In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate." Lev. **26.** 31, "I will make your cities waste, and bring your sanctuaries unto desolation."

v. 7.—"And ye shall know that I am the Lord." Exod. **6.** 7, "And ye shall know that I am the Lord your God," and *passim.*

v. 9.—"I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols." Num. **15.** 39, "That ye seek not after your own heart and your own eyes, after which ye use to go a whoring."

v. 10.—See *v.* **7.**

v. 14.—"So will I stretch out my hand upon them." Exod. **7.** 5, and *passim.*

7. 4.—"Mine eye will not spare thee, neither will I have pity," as in **5.** 11; and Deut. **13.** 8, "Neither shall thine eye pity him, neither shalt thou spare." See also *v.* 9, and the note, Jer. **21.** 7.

v. 15.—"The sword is without, and the pestilence and the famine within." Deut. **32.** 25, "The sword without, and terror within, shall destroy."

v. 26.—"Mischief shall come upon mischief." Deut. **32.** 23, "I will heap mischiefs upon them." The words are different.

8. 3.—"Which provoketh to jealousy." Exod. **20.** 5, "I the Lord thy God am a jealous God"; Deut. **32.** 16, "They provoked him to jealousy"; 21, "They have moved me to jealousy." This language here is clearly presupposed.

v. 18.—"Mine eye shall not spare, neither will I have pity." **7.** 4; compare also **9.** 5.

9. 8.—"I fell upon my face." Num. **14.** 5, "Moses and Aaron fell on their faces," &c.; also **16.** 4, 22, 45.

v. 10.—"Mine eye shall not spare," &c. See **7.** 4; **9.** 5, &c.

11. 12.—"Ye have done after the manners of the heathen that are round about you." Lev. **18.** 3, 4, "After the doings of the land of Egypt . . . and after the doings of the land of Canaan, shall ye not do . . . ye shall do my judgments, and keep mine ordinances." Compare Deut. **12.** 30, 31.

* *v.* 17.—"I will even gather you from all the peoples." The exact words of Deut. **30.** 3.

v. 20.—"That they may walk in my statutes, and keep mine ordinances, and do them." Compare Deut. **12.** 30, 31.

12. 14.—"I will draw out the sword after them." Compare as before, **5.** 2, 12.

v. 15.—"They shall know that I am the Lord, when I shall scatter them among the *nations*, and *disperse* them in the countries." Lev. **26.** 33, "I will *scatter* you among the *heathen*" (nations); Deut. **4.** 27, "The Lord shall scatter you among the nations"; **28.** 64, "The Lord shall scatter thee among all the peoples." The same verbs.

"When I shall scatter them among the nations . . . yet will I leave a few men of them." Deut. **4.** 27, "And the Lord shall scatter you among the nations, and ye shall be left few in number."

v. 20.—"And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord." Lev. **26.** 31, "And I will make your cities waste . . . and I will bring the land unto desolation"; and Exod. **6.** 7, "Ye shall know that I am the Lord," &c.

14. 8.—"I will set my face against that man." Lev. **17.** 10, "I will even set my face against that soul"; **26.** 17, "And I will set my face against you." The phrase is common in Ezekiel, but original in Leviticus.

"Will make him a sign and a proverb." Lit. *proverbs*. Compare Num. **26.** 10, "And they became a sign" (a different word); Deut. **28.** 37, "And thou shalt become a *proverb*," &c.

"I will cut him off from the midst of my people." Gen. **17.** 14, "That soul shall be cut off from his people." The phrase occurs some twenty times in Exodus, Leviticus, and Numbers.

v. 10.—"They shall bear the punishment of their iniquity." The ordinary Pentateuchal expression. Exod. **28.** 38; Lev. **5.** 1, 17; Num. **14.** 34, &c., &c.

v. 13.—"Stretch out mine hand." Exod. **3.** 20, &c.

"Break the staff of bread." Lev. **26.** 26, &c.; as before.

v. 15.—"If I cause noisome beasts to pass through the land, and they spoil (*bereave*) it, so that it be

desolate, that no man may pass through because of the beasts." Lev. **26.** 22, "I will also send wild beasts among you, which shall *rob* you *of* your *children*, and destroy your cattle, and make you few in number; and your high ways shall be desolate."

v. 17.—"Or if I bring a sword upon that land." Lev. **26.** 25, as before; chap. **5.** 12.

15. 7.—"I will set my face against them." Lev. **17.** 10, as before; chap. **14.** 8.

v. 8.—"Trespass a trespass" is an expression found in Lev. **5.** 15; **6.** 2; **26.** 40; Num. **5.** 6, 12, 27.

16. 8.—"I entered into a covenant with thee . . . and thou becamest mine." Exod. **19.** 5, "If ye will obey my voice . . . ye shall be a peculiar treasure unto me above all people."

* *v.* 19.—"For a sweet savour." This legal phrase is used four times by Ezekiel; it is not found elsewhere but in the Pentateuch. It occurs once in Genesis, thrice in Exodus, frequently in Leviticus and Numbers, but not in Deuteronomy. This is absolute proof, therefore, that the prophet was acquainted with the earlier books of the Pentateuch.

v. 21.—"Thou hast slain my children, and delivered them to cause them to pass through the fire." The exact phrase of Lev. **18.** 21, "Thou shalt not let any of thy seed pass through the fire."

v. 34.—"Reward." This is especially the hire of fornication, Deut. **23.** 18. Ezekiel uses it four times, Isaiah twice, Hosea once, Micah three times; it is not found elsewhere.

v. 38.—"As women that break wedlock are judged," that is, according to Lev. **20.** 10 and Deut. **22.** 22, with death. See also Exod. **21.** 12.

* *v.* 59.—"Which hast despised the oath in breaking the covenant." Deut. **29.** 12, 14, "That thou shouldest enter into covenant with the Lord thy God, and into his oath . . . neither with you only do I make this covenant and this oath." The words covenant and oath are thus joined together in this chapter and the next, *vs.* 13, 16, 18, 19, but not elsewhere in Scripture.

17. 13.—"Covenant . . . and . . . oath." See the last note.

v. 15.—"Into Egypt, that they might give him horses." Deut. **17.** 16, "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses."

v. 20.—"His trespass that he hath trespassed." Lev. **26.** 40, "Their trespass which they trespassed against me." See **15.** 8.

18. 6.—"Defiled his neighbour's wife," &c. Lev. **18.** 20 and **20.** 10; Lev. **18.** 19 and **20.** 18.

v. 7.—"Hath not oppressed any." Exod. **22.** 21, "Thou shalt not vex," &c.; Lev. **25.** 14, "Ye shall not oppress one another"; and *v.* 17 the same; Deut. **23.** 16, "Thou shalt not oppress him." In all these cases the same unusual word *yanah* is used.

"Hath restored to the debtor his *pledge*." Exod. **22.** 26, "If thou at all *take* thy neighbour's raiment to *pledge*, thou shalt deliver it unto him by that the sun goeth down"; Deut. **24.** 13, "In any case thou

shalt deliver him the pledge again by that the sun goeth down." In Deuteronomy the word is different.

v. 8.—"Hath not given . . . upon usury." Exod. **22.** 25, "Thou shalt not lay upon him usury"; Lev. **25.** 37, "Thou shalt not give . . . thy money upon usury"; Deut. **23.** 19, "Thou shalt not lend upon usury to thy brother." Compare Deut. **1.** 16.

v. 10.—"A shedder of blood." Gen. **9.** 6, "Whoso sheddeth man's blood," &c.; Exod. **21.** 12; Num. **35.** 31, "He shall surely be put to death."

v. 13.—"His blood shall be upon him." A verbal quotation from Lev. **20.** 9, 11, 12, 13, 16, 27.

v. 19.—"Doth not the son bear the iniquity of the father?" Exod. **20.** 5; Deut. **5.** 9. The second commandment.

v. 20.—"The son shall not bear the iniquity of the father." Deut. **24.** 16, "The children shall not be put to death for the fathers."

19. 10.—"She was fruitful and full of branches by reason of many waters." Deut. **8.** 7, "A land of brooks of water, of fountains and depths that spring out of valleys and hills."

20. 5.—"In the day when I chose Israel." Exod. **6.** 7, "I will be to you a God: and ye shall know that I am the Lord your God"; Deut. **7.** 6, "The Lord thy God hath chosen thee to be a special people unto himself"; Exod. **20.** 2, "I am the Lord thy God, which have brought thee out of the land of Egypt."

"And made myself known unto them." Exod. **6.** 3, "By my name Jehovah was I not known unto them."

vs. 6, 15.—"A land . . . flowing with milk and honey." See Jer. **11.** 5; Exod. **3.** 8, &c.; only twice in Ezekiel.

v. 7.—"Defile not yourselves with the idols of Egypt." Lev. **18.** 3, "After the doings of the land of Egypt . . . shall ye not do."

v. 9.—"I wrought for my name's sake, that it should not be polluted before the heathen," &c. Num. **14.** 13, "Then the Egyptians shall hear it . . . and they will tell it," &c.

v. 10.—"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness." See Exod. **13.** 18.

* *v.* 11.—"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them." Lev. **18.** 5, "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them." A verbal quotation.

* *v.* 12.—"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Exod. **31.** 13, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." A verbal quotation. Compare *v.* 20.

v. 13.—"But the house of Israel rebelled against me in the wilderness." See the history, *passim*.

"Then I said, I would pour out my fury upon them in the wilderness, to consume them." Num. **26.** 65, "For the Lord had said of them, They shall surely die in the wilderness." Num. **14.** 22, 23, 29.

v. 15.—"Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land," &c. Num. **14.** 28, "As truly as I live, saith the Lord . . . so will I do to you: your carcases shall fall in the wilderness."

v. 16.—"Their heart went after their idols." Exod. **32.** 23 "Make us gods, which shall go before us."

v. 21.—"Notwithstanding the children rebelled against me." Num. **25.** 1.

"Which if a man do, he shall even live in them." Lev. **18.** 5, as before.

"Then I said, I would pour out my fury upon them." Num. **26.** 65, as before.

v. 23.—"That I would scatter them among the heathen." Lev. **26.** 33, "I will scatter you among the heathen"; Deut. **28.** 64, "And the Lord shall scatter you among all the peoples." See chap. **12.** 15.

v. 33.—"With a mighty hand, and with a stretched out arm." Deut. **4.** 34, &c.

v. 36.—"Like as I pleaded with your fathers . . . so will I plead." See Num. **14.** 21–23, 28, 29; as before, *v.* 13.

v. 37.—"I will cause you to pass under the rod." Lev. **27.** 32; Jer. **33.** 13. This phrase is found nowhere else; it is plainly original in Leviticus.

* *v.* 42.—"The country for the which *I lifted up mine hand* to give it to your fathers." Gen. **14.** 22; Exod. **6.** 8, "I will bring you in unto the land, concerning the which I did *swear* to give it"; Num. **14.** 30, "Ye shall not come into the land, concerning which *I swore*," &c. The same phrase in each case.

21. 14.—"Smite thine hands together," as did Balak, Num. **24.** 10.

v. 16.—"Take the right hand or the left." Gen. **13.** 9, "If thou wilt take the left hand, then I will go to the right," &c.

* *v.* 27.—"Until he come whose right it is." Gen. **49.** 10, "The sceptre shall not depart . . . till Shiloh come," or "till he comes to whom *it belongs*."

22. 4.—"Therefore have I made thee a reproach unto the heathen, and a *mocking* to all countries." Deut. **28.** 37, "And thou shalt become an astonishment, a proverb, and a byword among all nations." Ezekiel's word occurs nowhere else.

* *v.* 7.—"In thee have they *set light by* father and mother." Deut. **27.** 16, "Cursed be he that *setteth light by* his father and mother." The same root.

"Dealt by oppression with the stranger . . . vexed the fatherless and the widow." Exod. **22.** 21, 22, as before.

v. 8.—"Thou hast despised mine holy things, and hast profaned my sabbaths." Lev. **19.** 30, "Ye shall keep my sabbaths, and reverence my sanctuary."

* *v.* 9.—"In thee are men that carry tales to shed blood." Lev. **19.** 16, "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour."

vs. 10, 11.—"In thee they have discovered their fathers' nakedness," &c. Lev. **18.** 7, 8; **20.** 18, 10; Deut. **22.** 22; Lev. **18.** 15; **20.** 12; Lev. **18.** 9; **20.** 17.

v. 12.—"In thee have they taken gifts to shed blood."

Deut. **27.** 25, "Cursed be he that taketh reward to slay an innocent person."

"Thou hast taken usury and increase." Forbidden, Exod. **22.** 25; Lev. **25.** 36; Deut. **23.** 19; as before, chap. **18.** 3.

"And hast forgotten me, saith the Lord God." Deut. **32.** 18, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

v. 13.—"I have smitten mine hand." As before, **21.** 17.

v. 14.—"I the Lord have spoken it, and will do it." **21.** 17; Num. **23.** 19.

v. 15.—"I will scatter thee among the heathen." Deut. **4.** 27; **28.** 25, 64.

v. 26.—"They have put no difference between the holy and profane," &c. See Lev. **22.** 2; **10.** 10; **11.** 47, as before.

v. 29.—"Have vexed the poor and needy . . . oppressed the stranger wrongfully." See Exod. **22.** 21; **23.** 9; Lev. **19.** 33, as before.

23. 37.—"To pass through the fire." Lev. **18.** 21; **20.** 2–4.

v. 38.—"They have defiled my sanctuary . . . and profaned my sabbaths." Lev. **19.** 30; as before, **22.** 8.

v. 45.—"And the righteous men . . . shall judge them after the manner of adulteresses." Lev. **20.** 10.

* *v.* 46.—"And will give them to be removed." Deut. **28.** 25. This word, which is read and written diversely, is used four times by Jeremiah, once by Ezekiel, also at 2 Chron. **29.** 8; and the amended reading is found in Isaiah **28.** 19. The word is found nowhere else. In

every case, even if we except the last, it is clearly borrowed from Deuteronomy.

24. 17.—"Make no mourning for the dead, bind the tire of thine head upon thee." Lev. 10. 6, "Uncover not your heads, nor rend your clothes"; **21.** 10, "Shall not uncover his head, nor rend his clothes." Lev. **13.** 45.

v. 23.—"Ye shall pine away for your iniquities." See **4.** 17.

28. 13.—"Thou hast been in Eden the garden of God." With the exception of this place, chaps. **31.** 9, 16, 18; **36.** 35; Isa. **51.** 3; and Joel **2.** 3, there is no mention of Eden after Gen. **4.** 16. Isaiah and Joel therefore, as well as Ezekiel, must have been acquainted with the narrative in Genesis.

v. 14.—"Thou art the anointed cherub that *covereth.*" Exod. **25.** 20, "The cherubims shall stretch forth their wings on high, *covering* the mercy seat." The same word.

v. 22.—"I will be *glorified* in the midst of thee: and they shall know that I am the Lord." Exod. **14.** 4, 17, "I will be *honoured* upon Pharaoh . . . that the Egyptians may know that I am the Lord . . . I will *get* me *honour* upon Pharaoh."

v. 24.—"A pricking brier . . . and . . . a grieving thorn." Num. **33.** 55, "Pricks in your eyes and thorns in your sides." Similar thought, but words different.

* *v.* 25.—"When I shall have *gathered* the house of Israel from the people among whom they are *scattered.*" Deut. **30.** 3, 4, "The Lord thy God will *gather* thee from all the nations, whither the Lord thy God hath

scattered thee . . . from thence will the Lord thy God *gather* thee." The same words used.

v. 26.—"And they shall dwell safely therein." Deut. **33.** 28, "Israel then shall dwell in safety alone."

29. 8.—"Behold, I will bring a sword upon thee." See **5.** 17; **6.** 3; **11.** 8; **14.** 17; **29.** 8; **33.** 2. The phrase is peculiar to Ezekiel. In Leviticus we have "I will draw out a sword after you," **26.** 33.

31. 8.—"The cedars in the garden of God could not hide him . . . nor any tree in the garden of God." Gen. **2.** 8, "The Lord God planted a garden eastward in Eden"; **13.** 10, "Even as the garden of the Lord."

v. 15.—"I restrained the floods thereof, and the great waters were *stayed*." Gen. **8.** 2, "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was *restrained*."

v. 18.—"Among the trees of Eden." *v.* 8; chap. **28.** 13.

33. 10.—See **4.** 17; **24.** 23.

v. 15.—"If the wicked restore the pledge, give again that he had robbed." Exod. **22.** 26; Deut. **24.** 12, 13; Lev. **6.** 2, 4, 5, "He shall restore that which he took violently away."

* "Walk in the statutes of life." Lev. 18. 5, "Which if a man do, he shall even live in them."

v. 25.—"Ye eat with the blood." Gen. **9.** 4; Lev. **3.** 17; **7.** 26, &c., "Ye shall eat no manner of blood"; Deut. **12.** 16.

34. 24.—"I the Lord will be their God." Ex. **29.** 45. "I will dwell among the children of Israel, and will be their God."

v. 25.—"I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land." Lev. **26.** 6, "I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land."

v. 27.—"And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land." Lev. **26.** 4, "The land shall yield her increase, and the trees of the field shall yield their fruit . . . and ye shall dwell in your land safely."

v. 28.—See *v.* 25.

36. 5, 6.—"Surely in the fire of my jealousy have I spoken." Deut. **4.** 24, "For the Lord thy God is a consuming fire, even a jealous God."

v. 7.—"I have lifted up mine hand." Chap. **20.** 5; Gen. **14.** 22, "I have lift up mine hand unto the Lord." Deut. **32.** 40, "I lift up my hand to heaven, and say, I live for ever." The same phrase, Exod. **6.** 8; Num. **14.** 30. It is common in Ezekiel. Compare Dan. **12.** 7; elsewhere only in Pentateuch.

v. 13.—"Thou, land, devourest up men." Num. **13.** 32, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof."

v. 17.—"They defiled it," &c. Lev. **18.** 25, 27, 33; Lev. **15.** 19.

v. 20.—"They profaned my holy name." Lev. **19.** 12, "Neither shalt thou profane the name of thy God." The same word.

v. 23.—"And the heathen shall know that I am the Lord."

This phrase, so common in Ezekiel, is first used in Exod. **6.** 7.

v. 28.—"Ye shall be my people, and I will be your God." Lev. **26.** 12, "And I will walk among you, and will be your God, and ye shall be my people."

v. **31.**—Compare chap. **6.** 9.

v. 32.—"Not for your sakes do I this, saith the Lord God." Deut. **9.** 5, "Not for thy righteousness, or for the uprightness of thine heart," &c.

37. 6.—"I will . . . put breath into you, and ye shall live." Gen. **2.** 7, "The Lord God breathed into his nostrils the breath of life."

v. **14.** See *v.* 6.

* *v.* 16.—"Son of man, take thee one stick, and write upon it." Num. **16.** 2, "Speak unto the children of Israel, and take of every one of them a rod . . . write thou every man's name upon his rod."

* *vs.* 26, 27.—"I will . . . set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Lev. **26.** 11, 12, "And I will set my tabernacle among you . . . and I will walk among you, and will be your God, and ye shall be my people."

39. 7.—"I will not let them *pollute* my holy name any more." Lev. **18.** 21, "Neither shalt thou *profane* the name of thy God: I am the Lord." The same root.

v. 12.—"Seven months shall the house of Israel be burying of them, that they may cleanse the land." Deut. **21.** 23, "Thou shalt in any wise bury him that day . . . that thy land be not defiled."

v. 18.—"Rams . . . all of them fatlings of Bashan." Deut. **32.** 14, "Rams of the breed of Bashan."

v. 21.—"I will set my *glory* among the heathen." Exod. **14.** 4, 17, "I will get me *honour* upon Pharaoh."

"The heathen shall see . . . my hand that I have laid upon them." Exod. **7.** 4, "That I may lay my hand upon Egypt."

vs. 23, 24, 29.—"Therefore hid I my face from them . . . and hid my face from them." Deut. **31.** 17, "I will forsake them, and will hide my face from them."

v. 26.—"When they dwelt safely in their land, and none made them afraid." Lev. **26.** 5, 6, "Ye shall . . . dwell in your land safely . . . and none shall make you afraid."

40. 39.—"The burnt offering, sin offering, and trespass offering." Compare Lev. **1.** 3; **4.** 2, 3; **5.** 6, &c. The distinct mention of these presupposes the specific distinction of them in the Law.

v. 45.—"The keepers of the charge of the house." Lev. **8.** 35, "Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord."

v. 46.—"The keepers of the charge of the altar." Num. **18.** 5, "And ye shall keep the charge of the sanctuary, and the charge of the altar." See also Num. **3.** 28, &c.

41. 22.—"The altar of wood." Exod. **30.** 1, "Thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it."

42. 13.—"Where the priests that approach unto the Lord

shall eat the most holy things." Lev. **6.** 16, 26 and **24.** 9, "In the holy place shall it be eaten"; "They shall eat it in the holy place: for it is most holy," &c.

"The meat offering." See Lev. **2.** 3, 10, &c.

43. 7.—"The place . . . where I will dwell in the midst of the children of Israel for ever." Exod. **29.** 45, "I will dwell among the children of Israel, and will be their God."

"By the carcases of their kings in their high places." Lev. **26.** 30, "I will cast your carcases upon the carcases of your idols."

v. 18.—"To *sprinkle* blood thereon." Lev. **1** 5, "And the priests . . . shall *sprinkle* the blood." This word is almost exclusively legal and confined to the legal prescriptions, or refers to them; for the exceptions see 2 Chron. **34.** 4; Job **2.** 12: Isa. 28. 5; Ezek. **10.** 2; Hos. **7.** 9.

vs. 19, 21.—"A young bullock for a sin offering." Exod. 29. 14, "The flesh of the bullock . . . shalt thou burn with fire without the camp: it is a sin offering," &c.

v. 21.—"He shall burn it in the appointed place in the house, without the sanctuary." Exod. **29.** 14, "The flesh of the bullock . . . thou shalt burn with fire without the camp."

* *v.* 24.—"The priests shall cast salt upon them." Lev. **2.** 13, "With all thine offerings thou shalt offer salt."

v. 26.—"Seven days shall they purge the altar and purify it; and they shall consecrate themselves." Lev. **8.** 33, "For seven days shall he consecrate you." This

use of the word "consecrate," lit. *fill*, has exclusive reference to the priestly ordinance. Exod. **29.** 24.

v. 27.—"I will accept you." Deut. **33.** 11, "Accept the work of his hands"; Lev. **22.** 27, "It shall be accepted for an offering," &c.

44. 3.—"He shall sit in it to eat bread before the Lord." Compare Gen. 31. 54, "Jacob offered sacrifice . . . and called his brethren to eat bread."

v. 7.—"In that ye have brought strangers . . . to be in my sanctuary . . . when ye offer my bread." Lev. **22.** 25, "Neither from a stranger's hand shall ye offer the bread of your God"; **21.** 6, "The bread of their God, they do offer," &c.

"Uncircumcised in heart." Lev. **26.** 41, "Their uncircumcised hearts." Deut. **10.** 16.

"The fat and the blood." Lev. **3.** 16, 17, "All the fat is the Lord's"; ". . . that ye eat neither fat nor blood."

v. 8.—"Ye have not kept the charge," &c. Chap. **40.** 46, &c.

v. 15.—"They shall stand before me to offer unto me." Deut. **10.** 8, "To stand before the Lord to minister to him." Compare *v.* 11; Num. **16.** 9.

v. 17.—"They shall be clothed with linen garments." Exod. **28.** 42, "Thou shalt make them linen breeches."

v. 20.—"Neither shall they shave their heads." Lev. **21.** 5, "They shall not make baldness upon their heads."

v. 21.—"Neither shall any priest drink wine, when they enter into the inner court." Lev. **10.** 9, "Do not drink wine nor strong drink . . . when ye go into the tabernacle of the congregation."

v. 22.—"Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of . . . the house of Israel." Lev. **21.** 14, "A widow, or a divorced woman . . . shall he not take: but he shall take a virgin of his own people to wife."

v. 23.—"And they shall teach my people the difference between the *holy* and *profane*, and cause them to discern between the *unclean* and the *clean*." Lev. **10.** 10, "And that ye may put difference between *holy* and *unholy*, and between *unclean* and *clean*." The same words.

v. 24.—"And in controversy they shall stand in judgment." Deut. **17.** 9, "Thou shalt come unto the priests . . . and they shall shew thee the sentence of judgment." "And they shall hallow my sabbaths." Lev. **19.** 30, "Ye shall keep my sabbaths."

v. 25.—"They shall come at no dead person." Lev. **21.** 1, &c., "There shall none be defiled for the dead among his people."

v. 26.—"After he is cleansed, they shall reckon unto him seven days," &c. Num. **6.** 10, &c., "On the eighth day he shall bring . . . a sin offering."

v. 28.—"I am their inheritance." Num. **18.** 20, "Thou shalt have no inheritance . . . I am . . . thine inheritance." Deut. **10.** 9; **18.** 1, 2.

* *v.* 29.—"Every dedicated thing in Israel shall be their's." Num. **18.** 14, "Every thing devoted in Israel shall be thine." A verbal quotation.

v. 30.—"The first of all the firstfruits." Exod. **13.** 2, "Sanctify unto me all the firstborn." See also **22.**

29, 30 and **23.** 19, "Ye shall also give . . . the first of your dough"; Num. **15.** 20, "Ye shall offer up . . . of the first of your dough." See also Num. **3.** 13; **18.** 12, 13.

* *v.* 31.—"Shall not eat of any thing that is dead of itself, or torn." Lev. **22.** 8, "That which dieth of itself, or is torn with beasts, he shall not eat."

* **45.** 10.—"Ye shall have just balances, and a just ephah, and a just bath." Lev. **19.** 36, "Just balances, just weights, a just ephah, and a just hin, shall ye have."

v. 12.—"And the shekel shall be twenty gerahs." Exod. **30.** 13, "A shekel is twenty gerahs." Lev. **27.** 25; Num. **3.** 47.

v. 15.—"To make reconciliation for them." Lev. **1.** 4, "To make atonement for him." The same phrase.

v. 21.—"In the first month, in the fourteenth day of the month, ye shall have the passover," &c. Exod. **12.** 18, &c., &c.

See also the other references of the Authorised Version for the rest of the chapter.

46. 9.—"When the people of the land shall come before the Lord in the solemn feasts." Exod. **23.** 14–17; Deut. **16.** 16.

v. 13.—"Thou shalt daily prepare a burnt offering unto the Lord." See Exod. **29.** 38; Num. **28.** 3, "Day by day, for a continual burnt offering."

* *v.* 17.—"It shall be his to the year of liberty." Lev. **25.** 10, "The jubilee." This is very important, because, had the ordinance been recently appointed, it could not

have been observed, occurring as the jubilee did but twice in a century.

* **47.** 13.—"Joseph shall have two portions." Gen. **48.** 5–22. A clear reference to the history.

v. 19.—"The waters of strife in Kadesh." Num. **20.** 13; Deut. **32.** 51; chap. **48.** 28. The same remark applies.

48. 14.—"They shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the Lord." Lev. **25.** 23, "The land shall not be sold for ever: for the land is mine."

Ezekiel and Jeremiah were priests. If the Law Book was then in existence they would be among the natural guardians of it, Deut. **31.** 9–13, and it would doubtless have been habitually studied by them. There is abundant evidence of this in Ezekiel. There are clear traces in his writings of acquaintance with each book of the Pentateuch. For instance, in Genesis, we have reference to the "bow that is in the cloud" in the day of rain, the "breathing into man's nostrils of the breath of life," the penalty pronounced on the "shedding and eating of blood," the "trees of the garden of Eden," the "staying of the great waters of the flood," the "eating bread before the Lord," the "iniquity of Sodom," and the "two portions of Joseph's inheritance." It may be that some of these are more certain than others, but granting the existence of the book, it is probable, if not certain, that every instance is an allusion, and no man in his senses can deny that the body of instances taken together is sufficient to establish acquaintance with the book. In Exodus, we have the "outstretched arm," the reiterated promise "ye shall

know that I am the Lord," the coming forth out of Egypt and the bringing the people into the wilderness, the honour gotten upon Pharaoh, together with sundry references to the laws and phraseology of the book. In Leviticus, the references are so numerous that it would be tedious to specify them—there are but some nine or ten chapters to which we can trace no reference; while the phrases, "break the staff of bread," "pine away in iniquities," "draw out a sword," and, "cause to pass under the rod," are so striking and peculiar as to make doubt impossible. In Numbers, we have the "appointment of the day for a year," the "falling on the face," as Moses and Aaron, the "smiting of the hands," like Balak, the "pleading in the wilderness," the "dying in the wilderness," the "priestly inheritance in the land," and the like, which leave no doubt that the history existed as we have it in the time of Ezekiel. The references to the latter chapters of Deuteronomy are numerous, together with the occurrence of phrases characteristic of that book; but as no one supposes that Deuteronomy was later than Ezekiel, it is needless to prove the existence of it in his time. A more pertinent question is whether he would have made the kind of use of it he did had it been fabricated in the time of Josiah, or indeed was other than genuine. Is this likely?

But the most striking feature in Ezekiel is the use he has made of Leviticus, and I think it will be obvious to any one who is not committed to a theory, that not only is the acquaintance of Ezekiel with Leviticus, as we have it, placed beyond the possibility of doubt, but also that had it been the compilation of contemporary priests, it certainly would not appear over and over again as it does in the writings of

Ezekiel, because he implies that its ordinances had been recognised as binding and not that they were provisional and imaginary institutions framed to regulate the ritual of the second Temple. And to disintegrate the book into independent sections of various dates is equally inconsistent with the way in which it has manifestly been used as a whole by Ezekiel.

DANIEL.

DANIEL was apparently of royal, or at least of noble, blood, **1.** 3, and was taken captive by Nebuchadnezzar in the third or fourth year of Jehoiakim; that is to say, about 607. As the latest date in his book is the third year of Cyrus, when he was still alive, he must have survived to extreme old age. We know nothing whatever about him but that which his book relates. He is twice mentioned by Ezekiel, his fellow-captive, **14.** 14; **28.** 3, with whom, in the earlier portion of his life, he was, of course, contemporary, and to whom his reputation for wisdom and his intercession for the wise men of Babylon, **2.** 24, would naturally be known. The Book of Daniel "the prophet," as he is called by our Lord, Matt. **24.** 15, and Mark **13.** 14, is one of the greatest stumbling-blocks of criticism, because of the "startling test," to use the Bishop of Durham's words, to which it brings "the belief in miracles and prediction." It is not the place to discuss such a question as this here, and it is only a part of a very much larger question, namely, the fact and character of revelation generally, together with the claim of canonical scripture on our acceptance and belief. The Book of Daniel has very exceptional features, both of matter and manner. It is certain from Ezekiel that some facts of Daniel's history, which correspond with those in his book, were known to that prophet, and it is more than doubtful whether in the second century B.C. it would have been possible out of these very meagre allusions, for there was nothing more, to construct such a narrative as has come down to us in the Book of Daniel, more especially as there was other legendary history

which was rejected. The fact that Daniel was alive in 534, and that Cyrus died in 529, will help us to estimate his position in relation to secular history. Dr. Pusey's book on Daniel, notwithstanding its obvious blemishes and defects, remains a masterpiece of learning, with which it is not easy to cope.

1. 2.—"The land of Shinar," only here and Gen. **10.** 10; **11.** 2; **14.** 1, 9; Josh. **7.** 21; Isa. **11.** 11; Zech. **5.** 11.

vs. 5, 19.—"That they might stand before the king," as did Joseph, Gen. **41.** 46.

2. 1.—"His spirit was troubled," a slight variant of the phrase in Gen. **41.** 8.

v. 19.—"In a night vision." Compare Num. **12.** 6, "I the Lord will make myself known . . . in a vision, and will speak . . . in a dream."

v. 28.—"There is a God in heaven that revealeth secrets." Compare Gen. **40.** 8 and **41.** 16.

8. 11, 12.—"The daily sacrifice." Exod. **29.** 38; Num. **28.** 3.

9. 4.—"O Lord, the great and dreadful God, keeping the covenant and mercy," &c. Exod. **20.** 6; **34.** 6, 7; Num. **14.** 18; Deut. **7.** 9. The original revelation of this character of God.

v. 11.—"Therefore the curse is poured upon us, and the oath that is written in the law of Moses." Lev. **26.** 14, &c.; Deut. **27.** 15, &c.; **29.** 20; **30.** 17, 18; **31.** 17; **32.** 19.

v. 13.—"As it is written in the law of Moses, all this evil is come upon us." Lev. **26.** 14, &c.; Deut. **28.** 15, &c., as before.

v. 15.—"Thou hast brought thy people forth out of the land of Egypt." Exod. **6.** 1, 6; **12.** 41; **14.** 18; **32.** 11.

v. 16.—"For our sins, and for the iniquities of our fathers." Exod. **20.** 5.

v. 17.—"*Cause* thy *face to shine* upon thy sanctuary." Num. **6.** 25, 26, "The Lord *make* his *face to shine* upon thee . . . the Lord lift up his countenance upon thee." The same phrase.

10. 14.—"In the *latter* days." Gen. **49.** 1, "Gather yourselves together, that I may tell you that which shall befall you in the *last* days." The first occurrence of this phrase. Num. **24.** 14; Deut. **4.** 30; **31.** 29. The corresponding Aramaic phrase has been used, Dan. **2.** 28.

11. 30.—"The ships of Chittim shall come against him." Num. **24.** 24, "And ships shall come from the coast of Chittim."

12. 1.—"Every one that shall be found written in the book." Exod. **32.** 32, "If not, blot me, I pray thee, out of thy book which thou hast written."

v. 7.—"Held up his right hand and his left hand unto heaven, and sware by him that liveth for ever and ever." Deut. **32.** 40, "I lift up my hand to heaven, and say, I live for ever and ever."

If Daniel were a work of the second century B.C. no one would deny that the above passages were clear indications of the existence of the Pentateuch at that time, and of acquaintance with it. If the Book of Daniel is genuine, they furnish equally conclusive evidence of the like facts in the sixth century B.C. Unless the inference based upon the cumulative evidence now presented can be invalidated, there is no reasonable doubt that this was the case, and had been so for ages before.

HOSEA.

Hosea is referred, **1.** 1, to the era of the same kings of Judah as Isaiah, but in addition we have the words, "and in the days of Jeroboam, the son of Joash, king of Israel." This carries us back to the first fourteen years of Uzziah's long reign, when he and Jeroboam II. were contemporary. It is not improbable that Hosea's place in the Canon is the true one, not only with reference to the minor prophets, but also with reference to prophecy generally. "The beginning of the word of the Lord by Hosea" has thus been understood by some as the inauguration of the era which produced the fifteen prophets whose writings are included in the Canon. At all events, he must have preceded Isaiah by some thirty years. He was a prophet of the Northern Kingdom, and was chiefly concerned with his message to Israel; but Judah also is warned, **4.** 15; **5.** 5, 10, 12, 13, 14; **6.** 4, 11; **8.** 14; **10.** 11; **12.** 2, and is mentioned with commendation, **11.** 12. The first three chapters relate the prophet's personal history, unless they are mere allegory. In any case their significance is intended to shew allegorically the faithfulness of the Lord and the unfaithfulness of Israel. The remaining eleven chapters are in striking contrast to them, and are so abrupt in style as to be oftentimes obscure. But it is remarkable that, considering the age of Hosea, which there is no reason to doubt, and considering his relation to the Davidic kingdom, he should be so full of allusion to the Mosaic Law, and so manifestly familiar with it.

1. 2.—"The land hath committed whoredom." This metaphor is common in the prophets, but it is first used in Exod. **34.** 16, "And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." Compare Lev. **17.** 7, "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring"; **20.** 5, "Then I will set my face against that man . . . and all that go a whoring after him to commit whoredom with Molech." Compare also Num. **15.** 39; Deut. **31.** 16. The original of the thought is implied in the "jealous God" of Exod. **20.** 5.

v. 10.—"Yet the number of children of Israel shall be as the sand of the sea." This promise occurs twice in Genesis **22.** 17, "I will multiply thy seed . . . as the sand which is upon the sea shore"; **32.** 12, "I will . . . make thy seed as the sand of the sea."

2. 8.—Baal and Baalim, *v.* 13, are not found in the Pentateuch except in the compound names Baal-Zephon and Baal-Peor. Baalim are not mentioned till Judg. **2.** 11.

v. 11.—"I will . . . cause . . . to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Each of these is in the singular in the Hebrew. This is surely a witness to the observance of the ritual of the Law, however perverted to idolatry, and perhaps the more important because perverted.

v. 12.—"These are my *rewards*." This form, "'ethn*a*h," is only found here, the more usual form, "'ethn*a*n," is used in **9.** 1, where see the note.

v. 13.—"I will visit upon her the days of Baalim." Exod. **32.** 34, "In the day when I visit I will visit their sin upon them."

* *vs.* 14, 15.—"I will allure her, and bring her into the *wilderness* . . . and I will give her her *vineyards* from thence," a probable allusion to the history of the Exodus. See Num. **16.** 13, 14, "Thou hast brought us up . . . to kill us in the *wilderness*. Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and *vineyards*."

* *v.* 15.—"The valley of Achor for a door of hope." This is a manifest allusion to the history, Josh. **7.** 26. The event must, therefore, have been at that time known and recorded, unless we are to assume that the memory of it without record for nearly seven centuries was likely, or to assume that the history was a fiction.

"She shall sing there . . . as in the day when she came up out of the land of Egypt." See Exod. **15.** 1. "Then *sang* Moses and the children of Israel this song unto the Lord"; but the reference is probably to **24.** 3, "And Moses came and told the people all the words of the Lord . . . and all the people *answered* with one voice, and said, All the words which the Lord hath said will we do." The word ענה being used in both cases. Here is a promise that Israel shall renew her covenant with God as readily as she made it in the day when she came up out of the land of Egypt. This phrase "coming up" is the one commonly used of that event, Exod. **1.** 10; **12.** 38; **13.** 18, &c.

* *v.* 17.—"I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Exod. **23.** 13, "Make no mention of the name of other gods, neither let it be heard out of thy mouth."

v. 18.—"I will make them to lie down *safely*." Lev. **26.** 5, "Ye shall eat your bread to the full, and dwell in your land *safely*"; **26.** 6, "I will give peace in the land, and ye shall lie down, and none shall make you afraid." Compare Lev. **25.** 18, 19, "Ye shall dwell in the land in *safety* . . . ye shall eat your fill, and dwell therein in *safety*." The same word. Compare also Deut. **12.** 10; **33.** 12, 28.

* *v.* 19.—"I will *betroth* thee unto me for ever." This word occurs once in Exodus, six times in Deuteronomy, elsewhere, except in this context, only, 2 Sam. **3.** 14, used by David of Michal. The reference is to the marriage state and covenant with God, implied, as before, in Exod. **20.** 5.

"And thou shalt know the Lord"; **6.** 7, "Ye shall know that I am the Lord your God," and so *passim*.

* **3.** 1.—"Who *look to* other gods." This is the very phrase of Deuteronomy, **31.** 18, 20, "They are *turned unto* other gods"; "Then will they *turn unto* other gods"; and it occurs in the prohibition, Lev. **19.** 4, "*Turn* ye not *unto* idols."

v. 3.—"Thou shalt abide for me many days." The reference is probably to Deut. **21.** 13, "She shall put the raiment of her captivity from off her, and shall

remain in thine house, and bewail her father and her mother a full month."

v. 4.—"Without an ephod." The girdle of the breastplate of the Urim and Thummim, Exod. **28.** 6. For teraphim see Gen. **31.** 19, **34**, 35.

v. 5.—"David their king," implies a knowledge of the history of David, and of the promises connected with his house. This is the more remarkable in a prophet of the northern kingdom.

"In the latter days." This phrase is first used in Gen. **49.** 1; also Num. **24.** 14; and in Deut. **4.** 30; **31.** 29.

4. 4.—"They that strive with the priest." Deut. **17.** 12, "The man that will . . . not hearken unto the priest that standeth to minister there before the Lord thy God . . . even that man shall die."

* *v.* 6.—"Seeing thou hast forgotten the law of thy God." Deut. **32.** 18, "Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

v. 9.—"I will *punish* them for their ways." Exod. **20.** 5, "*Visiting* the iniquity of the fathers upon the children"; **32.** 34, "In the day when I *visit* I will *visit* their sin upon them."

v. 10.—"They shall eat, and not have enough." Lev. **26.** 26, "Ye shall eat, and not be satisfied." The same words.

v. 12.—See **1.** 2.

* *v.* 14.—"They sacrifice with *harlots*." The word so rendered, "*kĕdeshah*," is only found here, and in Gen. **38.** 21, 22 and Deut. **23.** 17.

* **5.** 6.—"They shall go with their flocks and with their herds to seek the Lord." Exod. **10.** 9, "With our flocks and our herds will we go; for we must hold a feast unto the Lord."

For the phrase "seek the Lord" see Deut. **4.** 29, "If thou seek him with all thine heart."

v. 8.—"After thee, O Benjamin." This is a literal quotation from Judg. **5.** 14, "After thee, Benjamin, among thy people"; it is apparently a war cry of the tribes.

* *v.* 10.—"Like them that *remove the bound*." Deut. **19.** 14, "Thou shalt not *remove* thy neighbour's *landmark*, which they of old time have set in thine inheritance, which thou shalt inherit"; **27.** 17, "Cursed be he that *removeth* his neighbour's *landmark*"; elsewhere only in Job **24.** 2; Prov. **22.** 28; **23.** 10. There can be no question that all these cases imply the law in Deuteronomy, or else the existence of a similar law, of which we have no record.

* *v.* 11.—"Ephraim is *oppressed* and *broken*." The actual words of Deut. **28.** 33, "Thou shalt be only *oppressed* and *crushed* alway."

* *v.* 15.—"Till they acknowledge their offence." Lev. **26.** 40, 41, "If they shall confess their iniquity," &c. The word in Hosea really means be guilty—acknowledge themselves as such. It is characteristic of Leviticus, where it is used in a technical sense eleven times.

"*Seek* my face." Compare Deut. **4.** 29, "If from thence thou shalt *seek* the Lord thy God thou shalt find him."

"In their affliction they will seek me early." The idea of "seeking early" is not found in the Pentateuch; it is found three times in Job, five times in Proverbs, twice in Psalms, and once in Isaiah.

6. 3.—"Former rain." "*yoreh*," thus rendered, occurs only here and in Deut. **11.** 14 and Jer. **5.** 24. Here it may be a verb.

v. 5.—"Thy judgments are as the light that goeth forth." Compare Deut. **33.** 2, "From his right hand went a fiery law for them."

v. 6.—"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Compare 1 Sam. **15.** 22.

v. 9.—"They commit *lewdness*," zimmah, a Levitical word, occurring four times in Lev. **18.** 17; **19.** 29; **20.** 14 *bis*.

7. 10.—"They do not return to the Lord their God, nor seek him." This implies the covenant relation of Israel with the Lord, and for the *seeking* see Deut. **4.** 29, "If from thence thou shalt seek the Lord thy God," as before.

v. 12.—"I will *chastise* them, as their congregation hath heard." Lev. **26.** 14, &c., "If ye will not hearken unto me . . . I will set my face against you . . . and if you will not for all this hearken unto me, then I will *punish* you seven times more for your sins"; *v.* 28, "I, even I, will *chastise* you seven times for your sins." The same word in all cases. Compare Deut. **27.** and **28.** 15. "If thou wilt not hearken unto the voice of the Lord thy God . . . all these curses shall come upon thee and overtake thee."

This word "congregation," עדה, "*gedah*," is an especially Pentateuchal word. It is used technically of the congregation of Israel 14 times in Exodus, 12 in Leviticus, more than 80 in Numbers, not at all in Genesis or Deuteronomy, 15 times in Joshua, four times in Judges, twice in Kings and in Jeremiah, once in Chronicles; elsewhere its use is mainly general of "a multitude" or "assembly," and that but seldom. Here the word is manifestly used as it is in the Books of the Law, and the reference to Leviticus and Deuteronomy is exact.

v. 13.—"Though I have redeemed them," פדה. Deut. **7.** 8, "Because the Lord loved you . . . hath the Lord brought you out . . . and redeemed you," &c.; **9.** 26, "Thine inheritance, which thou hast redeemed"; **13.** 5, "And redeemed you out of the house of bondage"; **15.** 15, "The Lord thy God redeemed thee"; **21.** 8, "Whom thou hast redeemed," and **24.** 18, "The Lord thy God redeemed thee." This use is not elsewhere in the Pentateuch, but in Exod. **8.** 23 we have "I will put a division," *marg.*, "a redemption," "between my people and thy people." גאל is twice used of God's redemption in Exod. **6.** 6; **15.** 13, and once in Gen. **48.** 16.

8. 1.—"He shall come as an eagle against the house of the Lord." Deut. **28.** 49, "The Lord shall bring a nation against thee from far . . . swift as the eagle flieth."

"Because they have transgressed my covenant, and trespassed against my law." Covenant and law are

used as if alternatively. Compare Deut. **4.** 13, "He declared unto you his covenant, which he commanded you to perform, even ten commandments."

v. **12.**—"I have written to him the great things of my law." Deut. **4.** 8, "What nation is there so great, that hath statutes and judgments so righteous as all this law."

v. **13.**—"They shall return to Egypt." Deut. **28.** 68, "The Lord shall bring thee into Egypt again."

v. **14.**—"Hath forgotten his Maker." Deut. **32.** 18; as in chap. **4.** 6, "Thou hast . . . forgotten God that formed thee."

9. 1.—"A *reward* upon every cornfloor." Deut. **23.** 18, "The *hire* of a whore"; the only previous use of this word; which is only found elsewhere twice in Isaiah, three times in Micah, and four times in Ezekiel.

v. **4.**—"Their sacrifices shall be unto them as the bread of *mourners*." Deut. **26.** 14, "I have not eaten thereof in my *mourning*"; Lev. **7.** 20, "The soul that eateth . . . of the sacrifice . . . having his uncleanness upon him, even that soul shall be cut off from his people"; **21.** 1, "There shall none be defiled for the dead among his people."

v. **7.**—"The days of visitation are come." Exod. **32.** 34, "Nevertheless in the day when I visit I will visit their sin upon them."

* *v.* **9.**—"They have deeply corrupted themselves, as in the days of Gibeah." This implies a knowledge of the history in Judges **19.** 22, and as this event happened some seven centuries before, it must have been on

record; otherwise the reference cannot be explained or the record must be worthless.

* *v.* 10.—"They went to Baal-Peor, and separated themselves unto that shame." The same remark applies to the narrative here referred to, Num. **25.** 3, and there is probably an ironical reference to the language there used, "Israel *joined* himself *unto* Baal-Peor"; with respect to the denunciation so often pronounced, "That soul shall be cut off from his people," see Lev. **18.** 29, &c. Baal-Peor is only mentioned elsewhere, Deut. **4.** 3, *bis* and Ps. **106.** 28. Compare Josh. **22.** 17.

v. 11.—"From the *conception*." This actual word is found only here and at Ruth **4.** 13. A nearly identical form occurs only in Gen. **3.** 16, "I will greatly multiply thy sorrow and thy *conception*."

v. 12.—"I will *bereave* them." Lev. **26.** 22, "I will also send wild beasts among you, which shall *rob* you *of* your *children*"; Deut. **28.** 41, "Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity."

"Yea, woe also to them when I depart from them!" Deut. **31.** 17, "I will forsake them, and . . . hide my face from them . . . and many evils . . . shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?"

v. 17.—"They shall be wanderers among the nations." Deut. **28.** 64, 65, "And the Lord shall scatter thee among all the peoples, from the one end of the earth to the other . . . and among these nations thou shalt find

no ease, neither shall the sole of thy foot have rest." There is also a possible reference to Gen. **4.** 12 in the *wanderers*, נדדים, "A vagabond and a *wanderer* shalt thou be in the earth."

10. 2.—"He shall break down their altars, he shall spoil their images." Exod. **34.** 13, "Ye shall destroy their altars, break their images, and cut down their groves"; see also **23.** 24; Deut. **7.** 5 and **12.** 3.

v. 4.—"As hemlock in the furrows of the field." A rare word; found twice in Deuteronomy **29.** 18 and **32.** 33. Elsewhere only once in Job, Psalms, and Amos, and five times in Jeremiah.

* *v.* 5.—"For the glory thereof, because *it is departed* from it." An obvious reference to the history (1 Sam. **4.** 21, 22), as much so as when we ourselves use the phrase nowadays. The exact word also of Samuel, גלה, "Is gone into captivity," is adopted by the prophet.

v. 7.—"As the foam upon the water." See the *margin* and Gen. **1.** 2, "The Spirit of God moved upon the *face of the waters*"; and **7.** 18.

* *v.* 8.—"The thorn and the thistle shall come up on their altars." These two words in combination occur only here and in Gen. **3.** 18, "Thorns also and thistles shall it bring forth." The second word occurs nowhere else. The first, among other places, is found also in Exod. **22.** 6.

* *v.* 9.—"The days of Gibeah . . . the battle in Gibeah." Another reference to Judg. **19** and **20.** The *article* here and in the narrative is to be noted.

v. 10.—"It is in my desire that I should chastise them." Deut. **28.** 63, "It shall come to pass, that as the Lord rejoiced over you to do you good . . . so the Lord will rejoice over you to destroy you," &c.

v. 12.—"To seek the Lord"; as before, Deut. **4.** 29.

"Till he come and rain righteousness upon you." Deut. **32.** 2, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

11. 1.—"And called my son out of Egypt." Exod. **4.** 22, 23, "Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, Behold, I will slay thy son, even thy firstborn."

v. 3.—"I taught Ephraim also to go, taking them by their arms." Deut. **1.** 31, "And in the wilderness, where thou hast seen how the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went."

"They knew not that I healed them." Exod. **15.** 26, "I am the Lord that healeth thee."

v. 4.—"I was to them as they that take off the *yoke* on their jaws." Lev. **26.** 13, "And I have broken the bands of your *yoke*, and made you go upright."

v. 5.—"He shall not return into the land of Egypt." Compare chap. **8.** 13; **9.** 3; Deut. **17.** 16, "He shall not . . . cause the people to return to Egypt . . . forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way"; Exod. **13.** 17, "For God said, Lest peradventure the people repent when they see war, and they return to Egypt."

✻ *v.* 8.—"How shall I make thee as Admah? how shall I set thee as Zeboim." These places are not mentioned except in Gen. **10.** 19; **14.** 2, 8; and Deut. **29.** 23.

v. 9.—"I am God and not man." Num. **23.** 19, "God is not a man, that he should lie."

v. 12.—"Judah yet ruleth with God." Gen. **49.** 10, "The sceptre shall not depart from Judah."

12. 2.—"The Lord . . will punish Jacob." See **4.** 9; **8.** 13; **9.** 9; Exod. **32.** 34, &c.

✻ *v.* 3.—"He took his brother by the heel in the womb, and by his strength he had power with God." Here is a clear reference to the history, Gen. **25.** 26 and **32.** 24–28, "*As a prince hast thou power* with God and with men, and *hast prevailed.*" Hosea quotes the very words, "*sarah*" and *yakol.*"

v. 4.—"In Beth-el." Gen. **28.** 17, 19, "This is none other but the house of God"; **35.** 9, 10, 15, "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel."

✻ *v.* 5.—"The Lord is his memorial." Exod. **3.** 15, "This is my name for ever, and this is my memorial from generation to generation." The same word.

v. 6.—"*Wait* on thy God." Gen. **49.** 18, "I have *waited* for thy salvation, O Lord."

✻ *v.* 7.—"Balances of deceit." Lev. **19.** 36, "Just balances . . . shall ye have."

"He loveth to *oppress.*" Lev. **6.** 4, "The thing which he hath *deceitfully gotten*"; **6.** 2, "Hath taken . . . by violence, or hath deceived his neighbour";

19. 13, "Thou shalt not *defraud* thy neighbour." The same word.

* *v.* 9.—"I will yet make thee to dwell in tabernacles as in the days of the solemn feast." Lev. **23.** 42, 43, "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." How is this clear reference compatible with the Babylonian origin of the Priestly Code? At the same time it is to be observed that Hosea's adoption of the term "'ŏh*a*l*i*m" instead of "sukk*o*th" may throw light on the statement in Neh. **8.** 17, that since the time of Joshua the children of Israel had not dwelt in "sukk*o*th" because practically the "sukk*o*th" had given place to "'ŏh*a*l*i*m," as was the custom in the time of the prophet. Nehemiah's remark, moreover, would have been superfluous had the law been recent.

v. 12.—"Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he *kept* sheep." Gen. **28.** 5, "And Isaac sent away Jacob: and he went to Padan-aram"; Deut. **26.** 5, "A Syrian ready to perish was my father"; Gen. **29.** 20, "And Jacob served seven years for Rachel"; **30.** 31, "If thou wilt do this thing for me, I will again feed, and *keep*, thy flock." The same word used, as here, absolutely.

v. 13.—"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Exod. **7.** 1, "Aaron thy brother shall be thy prophet."

v. **14.**—"His reproach shall his Lord return unto him." Deut. **28.** 37, "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."

13. 4.—"I am the Lord thy God from the land of Egypt, and thou shalt know no God but me." Exod. **20.** 2, 3, "I am the Lord thy God, which have brought thee out of the land of Egypt. . . . Thou shalt have no other gods before me."

v. 5.—"I did know thee in the . . . land of great drought." Deut. **2.** 7, "The Lord thy God . . . knoweth thy walking through this great wilderness"; **8.** 15, "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water"; **32.** 10, "He found him in a desert land, and in the waste howling wilderness."

v. 6.—"Therefore have they forgotten me." See **8.** 14; Deut. **8.** 12, 14, "Lest when thou hast eaten and art full . . . thou forget the Lord thy God"; **32.** 15, "Jeshurun waxed fat, and kicked."

v. 8.—"The wild beast shall tear them." Lev. **26.** 22, "I will also send wild beasts among you," &c.

v. 10.—"I will be thy king." Compare 1 Sam. **12.** 12, "Nay; but a king shall reign over us: when the Lord your God was your king."

"Where is any other that may save thee?" Deut. **32.** 37, "Where are their gods, their rock in whom they trusted."

v. 11.—"I gave thee a king in mine anger, and took him

away in my wrath." Probably referring to the record in 1 Sam. **8.** 7; **10.** 19; **15.** 22, 23; **16.** 1.

* *v.* 15.—"Though he be fruitful among his brethren." Gen. **41.** 52, "God hath caused me to be fruitful in the land of my affliction"; **49.** 22, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

"His spring shall become dry, and his fountain shall be dried up." Deut. **33.** 28, "The fountain of Jacob shall be upon a land of corn and wine."

14. 3.—"We will not ride upon horses." Deut. **17.** 16, "He shall not multiply horses to himself."

v. 6.—"His smell as Lebanon." Gen. **27.** 27, "See, the smell of my son is as the smell of a field which the Lord hath blessed."

The Book of Hosea furnishes excellent ground for the investigation in which we are engaged. There can be no doubt that he flourished in the middle of the 8th century before Christ. He was a prophet of the Northern Kingdom. His message was mainly directed to the tribes of the North. Among them, therefore, if anywhere, we should expect that the national inheritance in the Law of Moses would be unknown or forgotten. Consequently, if it can be shown that the writings of Hosea manifest an acquaintance with the Books of the Law as we have them now, it follows beyond all possibility of dispute that these books were not a later production. And though, of course, it does not admit of absolute proof that these books in his time were precisely *as we have them now*, yet if acquaintance can be shown with

each book in succession as we now know them, it becomes the more difficult to construct a theory which shall admit of this phenomenon and still allow of the later origin of the books in their present form. If several passages are quoted by Plato from Homer, we rightly infer that he had his poems before him substantially as we have them now, although the passages thus quoted form an infinitesimally small portion of his writings. The reasoning is undoubtedly no less sound which would infer, from a clear indication of acquaintance with the Book of Genesis, that that book was in existence at the time, though there may be many passages and chapters to which no allusion is made.

Now, it so happens, that there is not one but there are very many passages in Hosea which cannot be understood without reference to the Book of Genesis. Not only are the several details of Jacob's personal history, to which there is no other allusion in Scripture, implied as known, which is proof positive that they were then on record, but we have mention of Admah and Zeboim in such a way that it must have been derived from Deuteronomy, if not from Genesis. We have verbal quotations of the promises to Abraham and Jacob, we have allusion to the promise of special fruitfulness to Joseph, and probably to the dying prayer of Jacob and the speech of Cain, besides two or more verbal instances of identity of language which, being almost unique, combine with the others to make the evidence little short of perfect that the prophet and his readers alike were not only acquainted but familiar with the Book of Genesis; and if this was so in the Northern Kingdom in the 8th century before Christ, we are compelled to place the origin of that book at least before the period of the secession, and in fact very much before, in order to allow

of its acquiring sufficient authority to be thus referred to; and when we have reached the era of Samuel, we are compelled to go back to Moses before we can discover any possible author. If the book is a trustworthy record of history, this is of course the more imperative in order to bring us sufficiently near to the original sources. On the other hand, if the book is a mere collection of myths, the case is so modified as to make it at once useless and hopeless to argue.

If the apparent allusions to Genesis stood alone, they would be the less remarkable; but the same thing occurs with respect to Exodus. Not only have we a clear reference to the ordained "memorial" of the name of God, to the essential nature of the covenant with the "jealous" God, and to the way in which that covenant was recognised when the people "came up" out of the land of Egypt, but we have the "visiting" of the "iniquity" of the people upon them, and the mention of the technical words *ephod* and *congregation*, together with other cases that are highly significant and intelligible if Exodus was then known, but are hard to explain otherwise. Nor was the prophet unacquainted with Leviticus. His use of such technical words as *'asham* and *zimmah*, his allusion to the "bread of mourners," to "the balances of deceit," the "bereaving of children," and to the "feast" of "tabernacles," and the like, show that the Priestly Code had its origin long before the time of Ezra and was not unknown in the palmy days of the kingdom of Israel. Without the Book of Numbers we should be unable to understand what the prophet meant by the people separating themselves unto the shame of Baal-Peor, and his other allusions to the wanderings in the desert; and if Deuteronomy was *found* in the time of Josiah, it was at least known more than a century

before to Hosea, as is abundantly shown by the examples above quoted, which speak for themselves. I might stop here, because I am chiefly concerned to show the existence of the Law in the time of the prophets; but it is impossible not to observe traces of the existence also of the Books of Samuel, Judges, and Joshua, in the words "I gave thee a king in mine anger, and took him away in my wrath," in the allusion to the disgraceful history of Gibeah, the verbal quotation from the Song of Deborah, and the promise that the "valley of Achor" should become a "door of hope." These instances are the more important, because if Hosea had these books in his possession, or had access to them in any way, then the evidence they individually afford of acquaintance with the previous Books of the Law not only establishes the conclusion we have arrived at from his own use of them, but tends to furnish a catena of evidence in favour of the existence and genuineness of the Books of the Law, which is far more complete than any similar chain of literary evidence, if it is not absolutely without a parallel.

It seems, therefore, impossible to doubt that Hosea, in the 8th century before Christ, was acquainted with the several Books of the Law, when we calmly and fairly survey the accumulated evidence which the study of his writings supplies of minute and habitual familiarity with their language and contents. It would baffle the ingenuity of the most adroit forger to fabricate a work ages after the time of the prophet, which should present the very features requisite to account for the phenomena of his writings, and which should pass as a substantive body of history and law much older than his time on the strength of his apparent allusions thereto.

JOEL.

We know absolutely nothing about Joel, except that he was the son of Pethuel; a statement which by some of the Jews has been understood to imply that his father was a prophet, but without reason and improbably. Even in that case we should know nothing more of Pethuel. For this reason the Book of Joel offers a wide field for conjecture. By some he has been regarded as the first of all the prophets and placed early in the ninth century. By others he has been regarded as much later; but there is no real ground for this, and his place in the Canon is distinctly against it. His recognition of the Divine dwelling-place in Zion (2. 1. 15, 23, 32; 3. 16, 17, 21) is remarkable confirmation of David's history in relation to it, and may be taken as proof that Joel lived mainly in Jerusalem. In the opinion of Dean Milman, Joel's silence about the Assyrian power was conclusive as to his early date, which, indeed, on every ground seems to be confirmed. The theological interpretation of Joel is no part of my plan. I am only concerned to shew the historical evidence his book supplies to acquaintance with the Mosaic Law, and to the recognition of its authority by the nation, of which the reader must judge.

1. 4.—"That which the palmerworm hath left hath the locust eaten." Deut. 28. 38, "Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it."

v. 9.—"The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn." The "meat offering" and the "drink offering" presuppose an ordinance thereof, such as that in Lev. **2**, &c.; and "the house of the Lord" implies a centralised worship, and "the Lord's ministers" a recognised ministry, Num. **3.** 6, &c.

v. 13.—"Ministers of the altar." Exod. **30.** 20. "When they come near to the altar to minister."

v. 14.—"A solemn assembly" or "day of restraint," *margin*. The particular form, *ăzarah*, is found only here, and 2 Kings **10.** 20 and Isa. **1.** 13. The form *ăzereth* is an alternative feminine form, which is used in Lev. **23.** 36; Num. **29.** 35; Deut. **18.** 8; Jer. **9.** 1; and Amos **5.** 21. It only occurs besides in 2 Chron. **7.** 9; Neh. **8.** 18, where no one would doubt that reference to the existing Books of the Law is involved and inevitable.

"Gather the elders and all the inhabitants of the land into the house of the Lord your God," not only implies centralised worship, but illustrates very forcibly such passages as Deut. **12.** 5, "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation *shall ye seek*, and thither shalt thou come," and the like.

* *v.* 16.—"Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" Deut. **12.** 7, "And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand

unto"; **16.** 11, "And thou shalt rejoice before the Lord thy God," &c., &c.

2. 1.—"Sound an alarm in my holy mountain." Compare Num. **10.** 5, 9, "Ye shall blow an alarm with the trumpets."

*v. 2.—"There hath not been ever the like, neither shall be any more after it." Compare Exod. **10.** 14, "Before them there was no such locusts as they, neither after them shall be such." An obvious quotation referring to a like chastisement.

v. 3.—"The land is as the garden of Eden before them." The garden of Eden is mentioned only here and Isa. **51.** 3, and by Ezekiel, except in Genesis. It is absolutely certain, then, that Joel must have known the narrative, as his is the earliest reference.

v. 13.—"Rend your heart, and not your garments"; as did Jacob, Gen. **37.** 34.

"He is gracious and merciful," &c. See Exod. **34.** 6, 7, where this was the character of God, originally proclaimed before Moses, known to Joel and to Jonah **4.** 2. It enters into the prayer of Moses, Num. **14.** 18, and is quoted in 2 Chron. **30.** 9; Neh. **14.** 18, where no one would question the reference; also in Ps. **86.** 5, 15; **103.** 8; **145.** 8; and partly in **111.** 4; **112.** 4; **116.** 5.

v. 14.—"Meat offering and drink offering"; as before, **1.** 9.

v. 15.—"Blow the trumpet"; as before, Num. **10.** 3, &c.

v. 16.—"Sanctify the congregation." Exod. **19.** 10, 22.

v. 17.—"The ministers of the Lord." See **1.** 9.

"Spare thy people, O Lord." Exod. **32.** 11, **12**,

"Wherefore should the Egyptians speak, and say, &c. . . . Turn from thy fierce wrath, and repent of this evil against thy people"; Deut. **9.** 26–29, "I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people," &c.

"Give not thine *heritage* to reproach." Deut. **32.** 9, "Jacob is the lot of his *inheritance*." The same word.

v. 18.—"Then will the Lord be jealous for his land, and pity his people." Deut. **32.** 36, "The Lord shall . . . repent himself for his servants," &c.

v. 20.—"The utmost sea." This phrase is twice used in Deut. **11.** 24 and **34.** 2; also in Zech. **14.** 8; but not elsewhere. Compare Exod. **10.** 19, "The Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea."

v. 23.—"He will cause to come down for you the rain," &c. Lev. **26.** 4, "Then I will give you rain in due season," &c.; Deut. **11.** 14, "That I will give you the rain of your land in his due season, the first rain and the latter rain"; **28.** 12, "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season."

v. 26.—"Ye shall eat in plenty, and be satisfied." Lev. **26.** 5, "Ye shall eat your bread to the full," &c.

* "And *praise* the name of the Lord your God." Lev. **19.** 24, "In the fourth year all the fruit thereof shall be holy to *praise the Lord* withal." Deut. **20.** 6; **28.** 30. There can be little doubt that Joel uses the phrase in this special sense.

v. 27.—"Ye shall know that I am in the midst of Israel, and

that I am the Lord your God." Lev. **26.** 11, 12, 13, "I will set my tabernacle among you . . . and I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God"; Deut. **23.** 14, "The Lord thy God walketh in the midst of thy camp," &c.

* *v.* 32.—"In mount Zion . . . shall be deliverance." This confirms the recognition of mount Zion as the dwelling-place of God upon the removal of the ark thither by David.

3. 2.—"I will plead . . . for my heritage Israel." Deut. **32.** 9, "For the Lord's portion is his people; Jacob is the lot of his inheritance." The mention of the valley of Jehoshaphat, here and *v.* 12, and of the valley of Shittim, *v.* 18, points to the history recorded in 2 Chron. **20.** 26 and Num. **25.** 1; without which they cannot be understood. The history of Jehoshaphat in the previous century would be remembered in the time of Joel. So far as the narrative in Chronicles illustrates this reference it was of course much later. The valley of Shittim, as the scene of Israel's great transgression, is appropriately selected as the place to be visited with spiritual blessings.

v. 19.—"Innocent blood." See Deut. **19.** 10, "That innocent blood be not shed in thy land," &c.

v. 21.—"I will cleanse their blood," &c. Exod. **34.** 7, "That will by no means clear the guilty," &c.

On the supposition that the Books of the Law were known in the time of Joel all these passages are easily intelligible,

and would unquestionably be evidence of acquaintance therewith.

On the supposition that the Books of the Law when written were adapted to the several expressions in the prophets so as to present these minute points of contact, we find ourselves face to face with a very staggering theory, and yet it would seem that we must choose between these two hypotheses: the Books of the Law either were or were not written; if they were not then written they must have been designedly framed in order to present these correspondences.

AMOS.

Amos tells us himself, **7.** 14, that he was neither a prophet nor the son of a prophet, but was one of the herdmen of Tekoa, a place about five miles south of Bethlehem; and while he was following the flock the Lord took him, and said unto him, "Go, prophecy unto my people Israel." He says also that he was a gatherer of sycomore fruit, which by some is supposed to mean rather a puncturer of it, as that fruit, it appears, needs to be artificially pricked to let out the acrid juice in order that it may ripen properly. He must have been contemporary with Hosea and partly with Isaiah, from **1.** 1., and his era is still further marked as being "two years before the earthquake" in the reign of Uzziah, the memory of which survived for some three centuries, Zech. **14.** 5., and which not improbably supplied the imagery of Isaiah **2.** 10–22. Amos was accused of conspiring against Jeroboam by Amaziah, the high priest of Bethel, who carelessly or intentionally perverted his words, **7.** 9, 11, 17, a mistake which was in like manner repeated by the late Dean Stanley, who characteristically remarked, "the prediction of Amos was not fulfilled as regarded the king himself. He was buried with his ancestors in state (2 Kings **14.** 29)." *Dictionary of the Bible*, 1. 981. It was *the house* of Jeroboam, "against" whom the Lord said He would "rise" "with the sword," as Zechariah, his son, is said to have perished, who was slain by Shallum the son of Jabesh, 2 Kings **15.** 10. Amos prophesied the Return, **9.** 14, as well as the Captivity some two centuries

and a half before the edict of Cyrus. He himself flourished before the foundation of Rome.

Amos opens apparently with two quotations, one from Joel and one from Hosea. It is, of course, a matter of question which is the original in each case, but that there is this relation in the several cases is unquestionable. If we assume that those who arranged the Canon assigned to Amos his correct relative position, then it is clear that when he said, **1.** 2, "The Lord will roar from Zion, and utter his voice from Jerusalem," he was taking up the burden which Joel had borne in **3.** 16, where the identical words occur; and when he deliberately chose for his refrain in his opening chapter, "Which shall devour the palaces thereof," he was adopting words of Hosea, **8.** 14, "I will send a fire upon the cities of Judah, and it shall devour the palaces thereof." This bears only on the general point, inasmuch as it shows that there was a tendency in one writer to acknowledge and make use of the works of another, and that we are consequently right in regarding the recurrence of similar language in the Law and the Prophets as the effect of intentional selection and not merely of chance.

1. 11.—"Because he did pursue his brother with the sword." There is probably an allusion to the history, Gen. **27.** 41. Compare the ordinance of the law, Deut. **23.** 7.

2. 4.—"Because they have *despised* the law of the Lord." Lev. **26.** 15, "If ye shall *despise* my statutes"; 43, "Because they *despised* my judgments." The same word.

* *v.* 7.—"To profane my holy name." Lev. **18.** 21, "Neither shalt thou profane the name of thy God: I am the Lord"; **20.** 3, "To profane my holy name"; **22.** 32, "Neither shall ye profane my holy name."

* *v.* 8.—"They lay themselves down upon clothes laid to pledge," &c. Exod. **22.** 26, "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it to him by that the sun goeth down."

v. 9.—"Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks." Num. **21.** 24, 25, "Israel smote him with the edge of the sword . . . and Israel dwelt in all the cities of the Amorites," &c.; Deut. **2.** 33, 34, "And the Lord our God delivered Sihon before us; and we smote him . . . and utterly destroyed the men . . . of every city."

v. 10.—"Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite." Exod. **12.** 51, "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt"; Deut. **2.** 7; **8.** 2, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness"; **4.** 47, "And they possessed his land" (Sihon's), &c.

v. 12.—"Ye gave the Nazarites wine to drink." Num. **6.** 2, 3, "When . . . man or woman shall separate themselves to vow a vow of a Nazarite . . . he shall separate himself from wine," &c.

3. 2.—"You only have I known of all the families of the

earth: therefore I will *punish* you *for* all your iniquities." Deut. **7.** 6, "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth"; Exod. **32.** 34, "In the day when I visit I will *visit* their sin *upon* them." The same word. Compare **10.** 15 also.

v. 9.—"The *oppressed* in the midst thereof." Lev. **19.** 13, "Thou shalt not *defraud* thy neighbour"; Deut. **24.** 14, "Thou shalt not *oppress* a hired servant"; Lev. **6.** 2, 4, "If a soul . . . commit a trespass against the Lord . . . or hath *deceived* his neighbour . . . the thing which he hath *deceitfully gotten*." The same word in all cases.

v. 14.—"In the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el," &c. Exod. **32.** 34, "In the day when I visit I will visit their sin upon them." As before.

4. 1.—"Which oppress the poor." See, as before, **3.** 9 and the references.

v. 2.—"The Lord God hath sworn by his holiness." Gen. **22.** 16, "By myself have I sworn, saith the Lord."

* *v.* 4.—"Bring your sacrifices every morning, and your tithes after three years." See the margin. The passage is probably ironical. They did more than the Law required.* Num. **28.** 3, "Two lambs of the first year without spot day by day, for a continual burnt offering"; Deut. **14.** 28, "At the end of three

---

* "Hier liegt die Ironie wieder nur im Befehle; es ist deutlich, und überdiess noch ausdrücklich gesagt, dass die Israeliten also thaten."—*Hitzig.*

years thou shalt bring forth all the tithe of thine increase," &c.

* *v.* 5.—"And offer a sacrifice of thanksgiving with leaven." Lev. **7.** 13, "He shall offer . . . leavened bread with the sacrifice of thanksgiving." Compare **2.** 11; **6.** 17; **23.** 17.

Leaven is mentioned five times in Exodus, four in Leviticus, once in Deuteronomy, and *not elsewhere*.

"The free offerings," &c. Lev. **22.** 18, 21; Deut. **12.** 6, "Thither ye shall bring . . . your freewill offerings."

v. 7.—"I have also withholden the rain from you." Deut. **28.** 23, 24, "Thy heaven that is over thy head shall be brass . . . the Lord shall make the rain of thy land powder and dust," &c.

v. 9.—"I have smitten you with blasting and mildew." Deut. **28.** 22, "The Lord shall smite thee with . . . blasting, and with mildew." The same words.

v. 10.—"I have sent among you the pestilence." Deut. **28.** 21, "The Lord shall make the pestilence cleave unto thee."

"After the manner of Egypt." Deut. **28.** 27, "The Lord will smite thee with the botch of Egypt"; 60, "He will bring upon thee all the diseases of Egypt."

"I have made the stink of your camps to come up unto your nostrils." See Joel **2.** 20, "His stink shall come up, and his ill savour shall come up."

v. 11.—"As God overthrew Sodom and Gomorrah." Gen. **19.** 24, 25; Deut. **29.** 23.

v. 13.—"That . . . treadeth upon the high places of the earth, The Lord, The God of hosts, is his name." Deut. **32.** 13, "He made him ride on the high places of the earth"; compare **33.** 29; Exod. **15.** 3, "The Lord is a man of war: the Lord is his name."

5. 3.—"The city that went out by a thousand shall leave an hundred," &c. Deut. **32.** 30, "How should one chase a thousand," &c.

v. 6.—"Seek the Lord." Deut. **12.** 5, "Unto his habitation shall ye seek."

"And ye shall live." Deut. **30.** 19, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

v. 7.—"Ye who turn judgment to *wormwood*." Deut. **29.** 18, "A root that beareth gall and *wormwood*."

v. 8.—"The Lord is his name." Exod. **3.** 15, "This is my name for ever."

v. 11.—"Ye have built houses . . . but ye shall not dwell in them; ye have planted . . . vineyards, but ye shall not drink wine." Deut. **28.** 30, "Thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof." See also *v.* 39.

v. 12.—"They take a *bribe*." Num. **35.** 31, 32, "Ye shall take no *satisfaction* for the life of a murderer . . . for him that is fled," &c. The same word.

"They *turn aside* the poor in the gate from their right." Exod. **23.** 6, "Thou shalt not *wrest* the judgment of thy poor in his cause"; Deut. **16.** 19, "Thou

shalt not *wrest* judgment"; **24.** 17, "Thou shalt not *pervert* the judgment of the stranger, nor of the fatherless." The same word in all cases.

v. 17.—"I will pass through thee, saith the Lord." Exod. **12.** 12, "I will pass through the land of Egypt . . . and will smite," &c.

* *v.* 21.—"I will not smell in your solemn assemblies." Lev. **26.** 31, "I will not smell the savour of your sweet odours." For "solemn assemblies," see Lev. **23.** 36; Num. **29.** 35; Deut. **16.** 8.

v. 22.—"I will not accept them." Lev. **1.** 4, "It shall be accepted," &c.

v. 25.—"Have ye offered unto me sacrifices," &c. Deut. **32.** 17, "They sacrificed unto devils, not to God; to gods whom they knew not."

6. 1.—"Chief of the nations." Exod. **19.** 5, "Ye shall be a peculiar treasure unto me above all people."

v. 6.—"The affliction of Joseph"; who, according to the history, was sold into Egypt.

v. 8.—"The Lord God hath sworn by himself, saith the Lord the God of hosts." Gen. **22.** 16, "By myself have I sworn, saith the Lord."

v. 12.—"The fruit of righteousness into *hemlock*." The same word as "*wormwood*" in **5.** 7. See the reference there.

v. 14.—"I will raise up against you a nation." Deut. **28.** 49, "The Lord shall bring a nation against thee from far."

"And they shall afflict you"; as did the Egyptians. **3.** 9; Deut. **26.** 7, the same word.

7. 3.—"The Lord repented for this." Deut. **32.** 36, "The Lord shall . . . repent himself for his servants."

* **8.** 3.—"The songs of the temple." A remarkable witness to the character of the service in the time of Amos. See **6.** 5.

* *v.* 5.—For the "new moon." See Num. **10.** 10, &c.; Exod. **20.** 10, "The sabbath."

"Making the ephah small." Lev. **19.** 36, "A just ephah . . . shall ye have." Deut. **25.** 14, "Thou shalt not have in thine house divers measures, a great and a small."

v. 6.—"The poor for silver, and the needy for a pair of shoes." Chap. **2.** 6.

v. 7.—"The Lord hath sworn by the *excellency* of Jacob." Exod. **15.** 7, "In the greatness of thine *excellency* thou hast overthrown," &c.; it is the same phrase in **6.** 8. Compare Lev. **26.** 19, "I will break the *pride* of your power," &c. The same word in each case.

9. 4.—"I will command the sword, and it shall slay them." Lev. **26.** 33, "I will draw out a sword after you."

"I will set mine eyes upon them for evil, and not for good." Lev. **20.** 5, "I will set my face against that man."

v. 6.—"The Lord is his name." As before, Exod. **15.** 3, &c.

v. 7.—"The Philistines from Caphtor." Deut. **2.** 23, "The Caphtorims from Caphtor."

* *v.* 13.—"The plowman shall overtake the reaper, and the treader of grapes him that soweth seed," &c.

Lev. **26.** 5, "Your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time," &c.

"The mountains shall drop sweet wine." Joel **3.** 18, "The mountains shall drop down new wine."

v. 14.—"I will bring again . . . and they shall build," &c. Compare **5.** 11; Deut. **28.** 30, 39. As before.

v. 15.—"I will plant them upon their land." See, as before, Lev. **25.** 18, 19; **26.** 5; Gen. **13.** 15, &c.

There is apparent acquaintance with and reference to each book of the Pentateuch in this Prophet. What is there to show that the apparent acquaintance was not real, and that the references were not intentional? The Priestly Code is implied in **2.** 4, 7, 8, 12; **3.** 9; **4.** 4, 5; **5.** 12, 21, 22; **9.** 4, &c., and yet Amos flourished in the former half of the eighth century B.C.

OBADIAH.

Of Obadiah we know absolutely nothing. He has been assigned to various ages, from the ninth century before Christ to the first! thus giving us a margin of 800 years, a sufficient comment upon the scholarship of those who profess to be able to decide on the evidence of language the date of the Hebrew Scriptures. We have really nothing to guide us except the place of the prophecy in the Canon. Dr. Pusey labours very hard to show that Obadiah was one of the earliest of the prophets; and on the whole not unsuccessfully. But there are difficulties on the other hand, and to many it will seem more probable that he flourished at the beginning of the Exile. We lack sufficient evidence to enable us to decide. A more profitable and significant fact to note is the way in which the prophet ends his brief oracle, "The kingdom shall be the Lord's," thus, on the supposition of the earlier date, heralding almost before anyone else the advent of the kingdom of God, and anticipating the earliest proclamations of the Baptist and of Christ; and in any case supplying part of the Old Testament foundation for the phrase, which is at once so common and so enigmatical in the Gospels and withal so characteristic of them.

v. 4.—"Though thou . . . *set thy nest* among the stars." This curious expression occurs only here and in Num. **24.** 21, "Thou *puttest thy nest* in a rock." Compare

Hab. **2.** 9 ; which is probably later and is slightly different.

v. 5.—"If the grapegatherers came to thee, would they not leave some grapes?" Deut. **24.** 21, "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward."

v. 10.—"For thy violence against thy brother Jacob." Compare Gen. **27.** 41, 44, "The days of mourning for my father are at hand; then will I slay my brother Jacob . . . until thy brother's fury turn away." Deut. **23.** 7, "Thou shalt not abhor an Edomite; for he is thy brother."

vs. 17, 18.—"The house of Jacob shall possess their possessions . . . and there shall not be any *remaining* of the house of Esau." Num. **24.** 18, 19, "And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy *him that remaineth* of the city." The same rare word *sarid* occurs in both; as it does also *v.* 14.

JONAH.

JONAH has justly been characterised by Dean Stanley as "a book of unknown authorship, of unknown date, of disputed meaning, but of surpassing interest." Here again our only guide as to date is its place in the Canon, and the mention of the prophet, 2 Kings **14.** 25. An antecedent question suggests itself, How comes this book to be included among the prophets, whereas the particular promise of Jonah was not verified, and so far he is a monument of unfulfilled prediction? There is really no answer to this question unless we regard the *history* of Jonah as itself of the nature of prophecy according to the interpretation given of it in the New Testament. This book has lately been assigned to the fifth century B.C., but without reason. The historic mention of Jonah gives his date. His place in the Canon before Micah, whose date we know, is so far in favour of the belief that he flourished before him. If the book is a narrative of fact, it can hardly be assigned to any one but the principal actor in it. The graphic touches, the vivid representations, the traces of personal experience, are all consistent with and characteristic of this; whereas if the book is put three centuries later, it is not only extremely unlikely that it would manifest these features, but it is absolutely impossible that it can be a narrative of fact.

1. 2.—"Their wickedness is come up before me." Gen. **18.** 20, 21, "Because the cry of Sodom and Gomorrah is great . . . I will go down now, and see whether

they have done altogether according to the cry of it, which is come unto me."

v. 3.—"Jonah rose up to flee . . . from the presence of the Lord." Gen. **4.** 16, "And Cain went out from the presence of the Lord." The expression is identical.

v. 9.—"I fear the Lord, the God of heaven, which hath made the sea and the dry land." Gen. **1.** 1, 10, "God created the heaven and the earth . . . and God called the dry land earth."

v. 10.—See *v.* 3.

* *v.* 14.—"Lay not upon us innocent blood." Compare Deut. **21.** 8, "Be merciful, O Lord, unto thy people Israel . . . and lay not innocent blood to . . . their charge."

3. 3.—"Nineveh was an exceeding great city," literally, "great to God." Gen. **30.** 8, "With wrestlings of God have I wrestled," &c. Exod. **9.** 28, "Mighty thunderings"; *lit.* "voices of God."

* **4.** 2.—"I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Exod. **34.** 6, where this character is first proclaimed, and see Joel **2.** 13.

v. 8.—"God prepared a vehement east wind." Exod. **10.** 13, "The Lord brought an east wind upon the land"; 19, "And the Lord turned a mighty strong west wind," &c.

v. 11.—"Sixscore thousand persons that cannot discern between their right hand and their left." Deut. **1.** 39, "Your little ones . . . and your children, which in that day had no knowledge between good and evil," &c.

MICAH.

Micah was a junior contemporary of Isaiah, as he is not said, **1.** 1, to have lived before the reigns of Jotham, Ahaz, and Hezekiah, whereas Isaiah received his prophetic call in the last year of Uzziah, and not improbably, as his earlier chapters would seem to suggest, exercised his ministry earlier. There is historic mention of Micah in Jer. **26.** 18, which is at once interesting and important. He evidently prophesied before the destruction of Samaria, **1.** 6, cir. 726 B.C.; and the fact that Samaria was included in his denunciations is a proof that the nation, notwithstanding the fatal schism therein, was still prophetically regarded as one—"God had not cast away his people which he foreknew." Micah seems to take pleasure in remembering the great example of his predecessor and namesake in the reign of Ahab, some century and a half before, as he not only begins his prophecy in the same way, **1.** 2, but recurs to it **3.** 1, 9; **6.** 1, 2. Compare 1 Kings, **22.** 28—"Hearken, O people, every one of you." It has been disputed whether Isa. **2.** 1–4, or Micah **4.** 1–3, is the original; but the evidence seems in favour of Isaiah, and in either case it is interesting to note how one prophet is willing to recognise and confirm the authority of another. Micah's clear acquaintance with, and reference to, the ancient national history is highly remarkable.

1. 2.—"Hearken, O earth, and all that is therein." Deut. **32.** 1, "Give ear, O ye heavens . . . and hear, O earth."

"Let the Lord God be witness against you." Gen. **31.** 50, "God is witness betwixt me and thee."

v. 3.—"The Lord . . . will . . . tread upon the high places of the earth." Deut. **32.** 13, "He made him ride on the high places of the earth." See Amos **4.** 13.

v. 7.—"She gathered it of the hire of a harlot." See Deut. **23.** 18, "Thou shalt not bring the hire of a whore . . . into the house of the Lord thy God"; and see the note in Hos. **9.** 1.

v. 10.—"Declare ye it not at Gath." 2 Sam. **1.** 20, "Tell it not in Gath," &c.

v. 13.—"The daughter of Zion." This phrase is found, Ps. **9.** 14 (like daughter of Tyre, daughter of Babylon), frequently in Isaiah and the later prophets; elsewhere it is used literally, as it always is in the Pentateuch.

2. 1.—"Because it is in the power of their hand." Gen. **31.** 29, "It is in the power of my hand to do you hurt." Compare Prov. **3.** 27; Neh. **5.** 5; not elsewhere.

v. 2.—"They covet fields, and *take* them *by violence;* and houses." Deut. **5.** 21, "Neither shalt thou covet thy neighbour's house, his field," &c.; Lev. **6.** 4, "He shall restore that which he *took violently away.*"

"So they *oppress* a man." Lev. **19.** 13, "Thou shalt not *defraud* thy neighbour, neither *rob* him." The word *rob* is that rendered *took violently away*, or *take by violence*. The words are the same.

v. 4.—"Shall one take up a parable." This phrase is found seven times in Numbers, **23, 24**, twice in Job, once in Isaiah, once in Habakkuk; not elsewhere.

v. 5.—"Therefore thou shalt have none that shall cast a *cord* by lot in the congregation of the Lord." Deut. **32.** 8, 9, "When the Most High divided to the nations their inheritance . . . he set the bounds of the people, &c. For the Lord's portion is his people; Jacob is the *lot* (*cord*) of his inheritance"; Num. **26.** 55, 56, "The land shall be divided by lot . . . according to the lot shall the possession thereof be divided."

v. 7.—"Is the spirit of the Lord *straitened?*" Num. **11.** 23, "Is the Lord's hand *waxed short?*" The same word.

v. 10.—"This is not your *rest.*" Deut. **12.** 9, "Ye are not as yet come to the *rest* and to the inheritance, which the Lord your God giveth you." The same word.

"Because it is *polluted.*" Lev. **18.** 25, "The land is *defiled.*" The same word. 28, "That the land spue not you out also, when ye *defile* it, as it spued out the nations that were before you."

3. 6.—"That ye shall not divine." Such divination was forbidden in Deut. **18.** 10, 14. Compare Num. **22.** 7; **23.** 23.

* *v.* 11.—"Judge for *reward,*" &c. Exod. **23.** 8, "Thou shalt take no *gift:* for the *gift* blindeth the wise, and perverteth the words of the righteous." Deut. **10.** 17, "Nor taketh *reward*"; **16.** 19, "Thou shalt not . . . take a *gift.*" The same word in all cases.

4. 1.—"In the last days." Gen. **49.** 1, the same phrase. As before.

v. 8.—"And thou, O tower of the flock," or Edar, *margin.* Gen. **35.** 21, "The tower of Edar"; nowhere else.

v. 13.—"I will *consecrate* their gain unto the Lord." Lev. **27.** 28, "Every *devoted* thing is most holy unto the Lord." As frequently in the Pentateuch.

* **5.** 6.—"The land of Nimrod." The reference can only be to Gen. **10.** 8, 10, 11, as the name is found nowhere else but in 1 Chron. **1.** 10, which is, of course, later.

* *v.* 7.—"As a dew from the Lord, as *the showers upon the grass.*" Deut. **32.** 2, "My speech shall distil as the dew, as the small rain upon the tender herb, and as *the showers upon the grass.*" A verbal quotation.

v. 8.—"As a lion among the beasts of the forest, as a young lion among the flocks of sheep." Num. **23.** 24, "The people shall rise up as a great lion, and lift up himself as a young lion"; **24.** 9, "He lay down as a lion, and as a great lion"; Gen. **49.** 9, "He couched as a lion, and as an old lion." The words vary, the thought is the same.

v. 10.—"I will cut off thy horses out of the midst of thee." Deut. **17.** 16, "He shall not multiply horses to himself," &c.

* *v.* 12.—"I will cut off *witch*crafts out of thine hand; and thou shalt have no more *soothsayers.*" Exod. **22.** 18, "Thou shalt not suffer a *witch* to live"; Lev. **19.** 26, "Neither shall ye use enchantment, nor *observe times*"; Deut. **18.** 10, "That useth divination, or an *observer of times*, or an enchanter, or a *witch.*" The words in italics correspond.

* *v.* 13.—"Thy graven images also will I cut off, and thy *standing images.*" Exod. **23.** 24, "Thou shalt . . .

quite break down their *images*"; **34.** 13, "Ye shall destroy their altars, break their *images*, and cut down their *groves*"; Deut. **7.** 5, "Ye shall break down their *images*, and cut down their *groves*."

v. 14.—"I will pluck up thy *groves* out of the midst of thee." Exod. **34.** 13, as above; Deut. **7.** 5; **12.** 3, "Ye shall break their *pillars*, and burn their *groves* with fire."

6. 2.—"Hear ye, O mountains, the Lord's controversy," &c. Deut. **32.** 1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."

v. 4.—"I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants," &c. Exod. **12.** 51, "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt"; also **14.** 30; **20.** 2; Deut. **4.** 20.

* "I sent before thee Moses, Aaron, and Miriam," The name of Miriam is not mentioned after Deut. **24.** 9, except here and in 1 Chron. **4.** 17 and **6.** 3. This is proof positive that the narrative in Exod. **15.** 20, 21, if not Num. **12** and **20.** 1; **26.** 59, must have been known to Micah.

* *v.* 5.—"Remember now what Balak king of Moab consulted," &c. Num. **22.** 5; **23.** 7; **24.** 10, 11; **25.** 1; **33.** 49; Deut. **23.** 4, 5. It is absurd to suppose that this history, as preserved, was not then known. Balak is not mentioned after Judg. **11.** 25, which itself presupposes the Pentateuchal history. Nor is Balaam after Josh. **24.** 9, 10, which does the same, except in Neh. **13.** 2. No one doubts that this last passage

implies a knowledge of the Pentateuchal narrative as we have it. What is there to show that the reference in Micah does not do the same just as much as 2 Pet. **2**. 15 and Jude 11 do?

v. 6.—"Calves of a year old." Lev. **9.** 3, "Take up . . . a calf and a lamb, both of the first year."

v. 8.—"What doth the Lord require of thee?" &c. Deut. **10.** 12, "What doth the Lord thy God require of thee but to love the Lord thy God," &c.

v. 10.—"The scant measure that is *abominable*." Deut. **25.** 14, 16, "Thou shalt not have in thine house divers measures, a great and a small . . . For all that do such things are an abomination unto the Lord thy God." It is remarkable that Micah chooses a word here, זְעוּמָה, *abominable*, derived from one used three times in the history of Balaam, which he has already quoted, but found only eight times in all the rest of Scripture.

v. 11.—"The wicked balances, and . . . bag of deceitful weights." See the last reference to Deuteronomy.

v. 13.—"I will make thee sick in smiting thee." Lev. **26.** 16, "I will appoint over you . . . consumption and the burning ague . . . and ye shall sow your seed in vain."

* *v.* 14.—"Thou shall eat, but not be satisfied." Lev. **26.** 26, "Ye shall eat, and not be satisfied."

v. 15.—"Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine." Deut. **28.** 38–40, "Thou shalt carry much seed out

into the field, and shalt gather but little in. . . . Thou shalt plant vineyards . . . but shalt neither drink of the wine, nor gather the grapes. . . . Thou shalt have olive trees . . . but thou shalt not anoint thyself with the oil."

v. 16.—"That I should make thee a *desolation*." Deut. **28.** 37, "Thou shalt become an *astonishment*," &c. The same word, see margin.

7. 3.—"The judge asketh for a reward." See chap. **3.** 11.

v. 6.—"The son dishonoureth the father." Exod. **20.** 12, "Honour thy father and thy mother"; Deut. **5.** 16, "Honour thy father and thy mother."

* *v.* 13.—"Notwithstanding the land shall be *desolate*." Lev. **26.** 33, "Your land shall be *desolate*." The same word.

* *v.* 17.—"They shall move out of their holes like *worms of the earth*." Deut. **32.** 24, "With the poison of *serpents* of the dust." This word occurs only in these two places. The verb is found once in Job **32.** 6.

* *v.* 18.—"Who is a God like unto thee, that pardoneth iniquity," &c. Exod. **15.** 11, "Who is like unto thee, O Lord, among the gods?" **34.** 7, "Forgiving iniquity, transgression and sin."

In this prophet also we find abundant evidence of acquaintance with each book of the Pentateuch. Here we have the solitary mention of the tower of Edar, Gen. **35.** 21, and the land of Nimrod; the appeal to God as witness, as between Jacob and Laban; the phrases "in the power of the hand," "balances of wickedness," and the reference to the blessing

of Jacob. Here, again, one or more of these alone might be doubtful, but a reference like that to the tower of Edar, combined with the others, can leave but little doubt on the unprejudiced mind that is prepared to surrender theory for the sake of truth. In Exodus, we have the redemption from the house of *servants;* the reference to bribes, witches, soothsayers, and idolatrous statues. In Leviticus and Deuteronomy, the points of contact are numerous, while in Numbers, the allusion to the history of Balak and Balaam is conclusive in itself, and serves also to confirm the reality of the other instances. There can be no reasonable doubt that in the age of Micah, and his great contemporary Isaiah, the five books of Moses were in existence and were well known, and presumably as we now have them.

NAHUM.

Of Nahum we know no more than that he is called the Elkoshite, but for what reason or from what place he is so named is merely matter of conjecture. His brief prophecy is a "burden" against "Nineveh," and it is called "the book of the *Vision* of Nahum," a name common only to Isaiah and Obadiah. In point of significance his name corresponds to that of Barnabas, the son of Consolation, in the New Testament; and in the name of Capernaum, or the village or town of Nahum, we may possibly have a reminiscence of the prophet; but all this is uncertain. By some his dwelling or birthplace has been connected with the city which was the subject of his "burden," and what purports to be his tomb is still pointed out near Mosul; but this is equally, or perhaps yet more, uncertain. The graphic descriptions of the prophet have been illustrated in a remarkable degree by the discoveries and excavations at Nineveh. Nahum is supposed to have flourished towards the close of the eighth century B.C. The overthrow of Nineveh is placed about 620 B.C.

1. 2.—"God is jealous." The original revelation of the second commandment, Exod. **20.** 5, 6, 7; Deut. **4.** 24; **5.** 9.

v. 3.—"Slow to anger," &c. Exod. **34.** 6, 7. As before, in Joel and Jonah.

v. 4.—"He rebuketh the sea, and maketh it dry." A probable reference to the passage of the Red Sea.

v. 12.—"When he shall pass through." A probable reference to Exod. **12.** 12, "I will pass through the land of Egypt this night."

v. 13 —"I will *break his yoke* from off thee." Compare Gen. **27.** 40, "And it shall come to pass when thou shalt have the dominion, that thou shalt *break his yoke* from off thy neck." The words are different.

v. 15.—"Behold upon the mountains," &c. A quotation from Isa. **52.** 7, showing that Nahum was acquainted with the second Isaiah a hundred years before he hypothetically flourished.

"Keep thy solemn feasts, *perform* thy vows." Points to the observance of appointed feasts, as prescribed in Deut. **16.** 16, "Three times a year," &c.; **23.** 21, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to *pay* it," &c. The same word.

2. 2.—"The *excellency* of Jacob." Amos **6.** 8; **8.** 7; Lev. **26.** 19, "I will break the *pride* of your power."

v. 10.—"The faces of them all gather blackness." See Joel **2.** 6; nowhere else. It will probably be allowed that Nahum here quotes Joel and not Joel Nahum. It is therefore equally probable that **1.** 15 is a quotation from Isa. **52.** 7 rather than the reverse.

3. 4.—"The mistress of witchcrafts." The work of those forbidden in Exod. **22.** 18; Deut. **18.** 10.

v. 18.—"And no man *gathereth* them." Compare Deut. **30.** 4, "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God *gather* thee." The same word.

HABAKKUK.

The prophecy of Habakkuk is also called a "burden." He must have flourished in the century after Nahum, as his prophecy is directed against the Chaldæan successors of the Assyrians, who had taken their place as the formidable adversaries of the Jewish nation. Brief as are the remains of these lesser prophets, each has his own individuality, and stands out as the author of some memorable words or message; and Habakkuk will ever be associated with the New Testament teaching, that faith is the condition and the means of life. Habakkuk has been thought to have been officially connected with the Temple service, in consequence of the prayer with which his book concludes, and which has in it certain technical expressions common only to the Psalms. This prayer is exceedingly important, as it contains a condensed summary of the Divine dealings with the people, from the giving of the Law to the prophet's own time, and refers to the passage of the Red Sea and the Jordan, and to the stupendous phenomena of Joshua's victories.

1. 6.—"For, lo, I raise up the Chaldeans," &c. Compare Deut. **28.** 49, 50, "The Lord shall bring a nation against thee from far," &c.

v. 8.—"They shall fly as the eagle." *Ibid.* "As swift as the eagle flieth."

v. 12.—"Thou hast ordained them for judgment." Deut. **32.** 4, "All his ways are judgment: a God of truth and without iniquity, just and right is he."

"O mighty God," *margin*, "Rock," looking back to Deut. **32.** 4, 15, 18, 30, 31; found again in the prayer of Hannah, 1 Sam. **2.** 2, and the last words of David, 2 Sam. **23.** 3, frequently in the Psalms, but elsewhere only in Isa. **26.** 4; **30.** 29; **44.** 8.

v. 16.—"Therefore they sacrifice," &c. Compare Deut. **8.** 17, "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth."

2. 2.—"Write the vision, and make it plain." Deut. **27.** 8, "Thou shalt write upon the stones all the words of this law very plainly"; also **1.** 5, the same expression.

v. 6.—"Shall not all these take up a parable against him?" See note on Micah **2.** 4.

"To him that ladeth himself with *thick clay*." This word is supposed to mean "a multitude of pledges," or the like. It occurs only here, and the root from which it is derived is found only in Deut. **15** and **24**, where it occurs *nine* times with a cognate meaning.

v. 9.—"That he may set his nest on high." Num. **24.** 21, "Strong is thy dwellingplace, and thou puttest thy nest in a rock."

v. 10.—"And hast sinned against thy soul." Compare Num. **16.** 38, "The censers of these sinners against their own souls." The expression is not identical, but similar.

v. 14.—"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Quoted from Isa. **11.** 9 and Num. **14.** 21.

v. 15.—"Makest him drunken." Compare Gen. **9.** 22.

3. 3.—"God came from Teman, and the Holy One from mount Paran." Deut. **33.** 2, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran." Isa. **6.** 3.

v. 8.—"Thou didst ride upon thine horses and thy chariots of salvation." Deut. **33.** 26, 27, "Who rideth upon the heaven in thy help, and in his excellency on the sky," &c.

v. 10.—"The mountains saw thee, and they trembled." Exod. **19.** 18, "The whole mount quaked greatly."

"The deep uttered his voice, and lifted up his hands on high." Exod. **14.** 22, "The waters were a wall unto them on their right hand, and on their left."

v. 11.—"The sun and moon stood still in their habitation." Josh. **10.** 12, 13.

v. 19.—"He will make me to walk upon mine high places." Deut. **32.** 13, "He made him ride on the high places of the earth"; **33.** 29, "Thou shalt tread upon their high places." Compare also Micah **1.** 3; Amos **4.** 13.

I think it may be taken for granted that Habakkuk manifests his acquaintance with Exodus and Deuteronomy, with Joshua and Isaiah, and probably with Amos and Micah. If these were solitary instances they might be doubtful, but taken in connection with the mass of corresponding evidence they leave no room for doubt.

ZEPHANIAH.

ZEPHANIAH, the last of the lesser prophets who flourished before the Captivity, is distinguished from them all by having his pedigree traced back to the fourth generation, to a certain Hizkiah, or Hezekiah, who may or may not have been the king of that name. He flourished in the reign of Josiah, and was therefore the contemporary of Jeremiah. He, like Nahum in the previous century, denounced the judgment against Nineveh, which he must in all probability have lived to see fulfilled in the overthrow of the Assyrian power. Like so many in the "goodly fellowship of the prophets," though denouncing in unmeasured language the iniquity of the nation, he is also confident in the promise of hope, which he holds out to the people; and nothing can surpass the joy and the aspiration with which he concludes his prophetic message on the eve of the great national Exile, which thus forms an appropriate and significant ending to all that has gone before, and serves as an introduction to the prophets of the Return.

* **1.** 6.—"Those that have not *sought* the Lord, nor *enquired* for him." Deut. **4.** 29, "If from thence thou shalt *seek* the Lord thy God, thou shalt find him, if thou *seek* him with all thy heart." The same two verbs in both cases, and used in the same order.

v. 7.—"Hold thy peace at the presence of the Lord God." See Hab. **2.** 20; Joel **4.** 14; Obad. 15.

v. 8.—"I will punish the princes"; *margin*, "visit upon." Exod. **32.** 34, "Nevertheless in the day when I visit I will visit their sin upon them."

v. 13.—"They shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof." Deut. **28.** 30, 39, "Thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof . . . Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes." Compare Micah **6.** 15; Amos **5.** 1; **9.** 14; Isa. **65.** 21.

v. 14.—"The great day of the Lord," &c. Joel **2.** 1, &c.; Isa. **22.** 5.

v. 17.—"They shall walk like blind men," &c. Deut. **28.** 29, "Thou shalt grope at noonday, as the blind gropeth in darkness."

2. 3.—"Seek ye the Lord." Deut. **4.** 29, as before.

v. 7.—"The Lord their God shall visit them." Gen. **50.** 24, "God will surely visit you"; Exod. **3.** 16, "I have surely visited you," &c.

v. 9.—"Moab shall be as Sodom," &c. Gen. **19.** 25. "The breeding of nettles, and saltpits, and a perpetual desolation." Deut. **29.** 23, "The whole land thereof is brimstone, and salt, and burning . . . like the overthrow of Sodom," &c.

v. 11.—"The isles of the heathen." This phrase occurs only in Gen. **10.** 5 besides.

3. 4.—"Her priests have *polluted* the sanctuary, they have done violence to the law." Lev. **19.** 8, "He hath

profaned the hallowed thing"; **21.** 23, "That he *profane* not my sanctuaries"; **22.** 15, "They shall not *profane* the holy things"; Num. **18.** 32, "Neither shall ye *pollute* the holy things." The same word.

v. 5.—"The just Lord is in the midst thereof." Deut. **32.** 4, "A God of truth and without iniquity, just and right is he"; Num. **5.** 3, "Their camps in the midst whereof I dwell." Deut. **7.** 21; see **3.** 15.

v. 7.—"They . . . *corrupted* all their doings." Gen. **6.** 12, "All flesh had *corrupted* his way upon the earth."

v. 8.—"Fire of my jealousy." Deut. **4.** 24, "The Lord thy God is a consuming fire, even a jealous God."

v. 13.—"They shall feed and lie down, and none shall make them afraid." Lev. **26.** 5, 6, "Ye shall eat your bread to the full, and dwell in your land safely . . . and ye shall lie down, and none shall make you afraid."

v. 15.—"The king of Israel, even the Lord, is in the midst of thee." Deut. **7.** 21, "The Lord thy God is among you, a mighty God and terrible."

v. 16.—"Fear thou not." Deut. **7.** 21, "Thou shalt not be affrighted at them," &c.

v. 17.—"The Lord thy God in the midst of thee is *mighty*." Deut. **10.** 17, "The Lord your God is God of gods, and Lord of lords, a great God, a *mighty*, and a terrible."

"He will rejoice over thee with joy." Deut. **30.** 9, "The Lord will again rejoice over thee for good, as he rejoiced over thy fathers."

v. 19.—"I will . . . *gather* her that was driven out." Deut.

30. 3, 4, "The Lord thy God will turn thy captivity, &c. . . . *gather* thee from all the nations, &c. . . . from thence will the Lord thy God *gather* thee."

"I will get them *praise* and *fame*," &c. Deut. **26.** 19, "To make thee high above all nations which he hath made, in *praise*, and in *name*, and in honour."

v. 20.—"I will make you a *name* and a *praise* among all people of the earth, when I turn back your captivity," &c. See the last reference.

HAGGAI.

Haggai, the first prophet of the Return, has been regarded as an old man or a young man when he exercised his ministry in the second year of Darius Hystaspis, or about B.C. 520, according as **2.** 3 is understood to express or not to express his own personal experience. Apart from this there is nothing whatever to guide our decision. His first message was delivered on the first day of the 6th month; his second on the 24th day of the same month; his third on the 21st day of the 7th month; his fourth on the 24th day of the 9th month; and his book concludes with a special message to Zerubbabel, delivered on the same day of the same month. His mission, therefore, was only exercised for a little less than four months. It produced, however, the very remarkable Messianic prophecy, **2.** 7–9, about the "desire of all nations," which modern scholars interpret of the silver and gold, overlooking the promise of the immediate context, "In this place will I give *peace*, saith the Lord of hosts," which has certainly no direct connection with silver and gold. They are staggered by the occurrence of a plural verb preceding *desire* in the singular, forgetting that nothing is more common, when the subject is a compound one like *the desire of all nations*, than for the verb to agree with either member of the compound, or to disagree with its subject altogether, as in Jer. **2.** 34; Exod. **1.** 10, and many other instances too numerous to quote. For the

use of *desire* see 1 Sam. **9.** 20; 2 Chr. **21.** 20, and for the *thought* compare Mal. **3.** 1; Mark **1.** 37; John **12.** 32. Christ is really the object of universal desire, though men know it not.

1. 6.—"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink." Deut. **28.** 38, 39, "Thou shalt carry much seed out into the field, and shalt gather but little in. . . . Thou shalt plant vineyards . . . but shalt neither drink of the wine, nor gather the grapes."

v. 8.—"I will be glorified." This particular phrase is only found used of God, Exod. **14.** 4, 17, "I will be honoured upon Pharaoh"; Lev. **10.** 3, "Before all the people I will be glorified"; and Isa. **49.** 5. David uses it of himself, 2 Sam. **6.** 22.

v. 10.—"The heaven over you is stayed from dew, and the earth is stayed from her fruit." Lev. **26.** 19, "I will make your heaven as iron, and your earth as brass"; Deut. **28.** 23, "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron."

2. 5.—"According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not." Exod. **29.** 45, 46, "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God."

v. 11.—"Ask now the priests concerning the law," &c. Lev. **10.** 10, 11, "That ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel," &c.; Deut. **33.** 10, "They shall teach Jacob thy judgments, and Israel thy law."

v. 13.—"If one that is unclean by a dead body," &c. Num. **19.** 11, "He that toucheth the dead body of any man shall be unclean"; Lev. **22.** 4, 6, "Whoso toucheth any thing that is unclean by the dead . . . shall be unclean," &c.

* 17.—"I smote you with blasting and with mildew." Deut. **28.** 22, "The Lord will smite thee . . . with blasting and with mildew." A verbal quotation.

It will probably not be doubted that Haggai was acquainted with the Law, mainly as we have it. The evidence of his acquaintance is the reference he makes to it. When the like evidence is conspicuous in the language of earlier prophets, what is there to invalidate or neutralise the like conclusion?

ZECHARIAH.

ZECHARIAH is called the son of Berechiah, the son of Iddo, **1.** 1; but in Ezra **5.** 1; **6.** 14, the son of Iddo. It is supposed that his father died young and before his grandfather, and that, therefore, Zechariah was called the son of Iddo, or in the same way as Laban is called the son of Nahor in Gen. **29.** 5; and Jehu, in 2 Kings **9.** 20, the son of Nimshi. In Nehemiah, **12.** 1, 4, 12, 16, there is a Zechariah, the son of Iddo, named among the priests in the time of Joiakim, the son of Jeshua, so that the prophet was not improbably a priest also like Jeremiah and Ezekiel. He began to prophecy in the 8th month of the second year of Darius, 14 years after the decree of Cyrus, so that his mission began shortly after Haggai had delivered his great Messianic prophecy, **2.** 9. The apparent quotation from Zechariah in Matt. **27.** 9, which is there ascribed to "Jeremy the prophet," suggested to Mede and others the subdivision of the writings that bear his name; but, unlike the usual tendency of criticism, the six latter chapters have been placed earlier than the prophet's time, instead of later. Some have assigned chapters **9–11** to one author, and **12–14** to another, leaving only chapters **1–8** to Zechariah himself. There is, however, not sufficient ground for this subdivision. For instance, there is no doubt that **9.** 9 corresponds with **2.** 10. See also **7.** 14 and **9.** 8. Compare the use of the verb, **3.** 4 and **13.** 2. "Thus saith the Lord," which is found 14 times in the first eight chapters, occurs also, **10.** 12; **11.** 6; **12.** 1, 4;

13. 2, 7, 8. Compare also **8.** 13 and **10.** 6, &c. The visions appear to have been given to the prophet in one night.

2. 6.—"I have spread you abroad as the four winds of the heaven." Deut. **28.** 64, "The Lord shall scatter thee among all the peoples, from the one end of the earth even unto the other"; **4.** 27, "The Lord shall scatter you among the nations."

v. 8.—"He that toucheth you toucheth the apple of his eye." Deut. **32.** 10, "He kept him as the apple of his eye." The thought is similar, but the word used here occurs nowhere else.

v. 10.—"I will dwell in the midst of thee." Lev. **26.** 11, 12, "I will set my tabernacle among you . . . And I will walk among you and will be your God, and ye shall be my people."

v. 11.—"And many nations shall be joined to the Lord in that day, and shall be my people." Num. **9.** 14, "Ye shall have one ordinance, both for the stranger, and for him that was born in the land." Exod. **12.** 49.

"And I will dwell in the midst of thee." Exod. **29.** 45, "I will dwell among the children of Israel, and will be their God."

v. 12.—"And the Lord shall *inherit* Judah." Deut. **32.** 9, "The Lord's portion is his people; Jacob is the lot of his *inheritance*."

v. 13.—"He is raised up out of his holy habitation." Deut. **26.** 15, "Look down from thy holy habitation, from heaven."

3. 5.—"Let them set a fair mitre upon his head." Exod. **29.** 6, "And thou shalt put the mitre upon his head."

v. 7.—"If thou wilt *keep* my *charge*." Lev. **8.** 35, "Ye shall *keep* the *charge* of the Lord." The same words.

"Thou shalt also judge my house." Deut. **17.** 9, "Thou shalt come unto the priests the Levites, and unto the judge that shall be in those days."

4. 2.—"Behold a candlestick all of gold." Exod. **25.** 31, "Thou shalt make a candlestick of pure gold."

"And his seven lamps thereon." Exod. **25.** 37, "And thou shalt make the seven lamps thereof."

* **5.** 4.—"Him that sweareth falsely by my name." Lev. **19.** 12, "And ye shall not swear by my name falsely." A verbal quotation.

"And shall consume it with the timber thereof and the stones thereof." Lev. **14.** 45, "And he shall break down the house, the stones of it, and the timber thereof."

v. 11.—"The land of Shinar." Only here and Gen. **10.** 10; **11.** 2; **14.** 1, 9; Josh. **7.** 21; Isa. **11.** 11; Dan. **1.** 2.

6. 7.—"Walk to and fro through the earth." Gen. **13.** 17, "Arise, walk through the land."

v. 14.—"For a memorial." Exod. **12.** 14, "This day shall be unto you for a memorial." The same word.

7. 3.—"And to speak unto the priests," &c. Deut. **17.** 9, "Thou shalt come unto the priests the Levites . . . and enquire"; and **33.** 10.

v. 10.—"Oppress not the widow, nor the fatherless, the stranger, nor the poor." Exod. **22.** 21, 22, "Thou

shalt neither vex a stranger, nor oppress him . . . ye shall not afflict any widow, or fatherless child"; Deut. **24.** 17, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge."

v. 14.—"I scattered them with a whirlwind among all the nations whom they knew not." Deut. **4.** 27, "The Lord shall scatter you among the nations"; **28.** 64, "The Lord shall scatter thee among all the peoples," &c.

"Thus the land was desolate." Lev. **26.** 22, "And your high ways shall be desolate."

8. 6.—"Should it also be *marvellous* in mine eyes?" Gen. **18.** 14, "Is any thing too *hard* for the Lord?" The same verb.

v. 12.—"The seed shall be prosperous," &c. Deut. **28.** 3–12.

v. 13.—"Ye shall be a blessing." Gen. **12.** 2, "And thou shalt be a blessing."

v. 17.—"Love no false oath." Lev. **6.** 3, "Sweareth falsely"; 5, "Hath sworn falsely"; **19.** 12, "Ye shall not swear by my name falsely."

v. 19.—"Joy and gladness, and cheerful feasts." Deut. **16.** 15, "Therefore thou shalt surely rejoice."

v. 21.—"To seek the Lord of hosts." Deut. **4.** 29, as before.

* **9.** 11.—"By the blood of thy covenant," &c. Exod. **24.** 8, "Behold the blood of the covenant, which the Lord hath made with you."

"The pit wherein is no water." Gen. **37.** 24, "They took him, and cast him into a pit: and the pit was empty, there was no water in it."

v. 15.—"They shall be filled like bowls, and as the corners of the altar." See Lev. **4.** 18, 25, "He . . . shall pour out his blood at the bottom of the altar."

10. 1.—"Ask ye of the Lord rain in the time of the latter rain," &c. Deut. **11.** 14, "I will give you the rain of your land in his due season."

* *v.* 9.—"They shall remember me in far countries." Deut. **30.** 1, "Thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee."

v. 10.—"I will bring them again also out of the land of Egypt, and gather them out of Assyria." Deut. **30.** 3, 5, "The Lord thy God will turn thy captivity . . . and gather thee from all the nations . . . And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it."

* *v.* 12.—"They shall walk up and down in his name, saith the Lord." Does this show the prophet to have been acquainted with Micah **4.** 5, "We will walk in the name of the Lord our God for ever and ever," or not? Does it show any knowledge of Gen. **5.** 24; **6.** 9; **17.** 1, and the like?

11. 12.—"So they weighed for my price thirty pieces of silver." Exod. **21.** 32, "If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver."

12. 1.—"And formeth the spirit of man within him." Num. **16.** 22, "O God, the God of the spirits of all flesh"; Gen. **2.** 7, "And breathed into his nostrils the breath of life."

* **13.** 2.—"I will cut off the names of the idols out of the

land, and they shall no more be remembered." Exod. **23.** 13, "Make no mention of the name of other gods, neither let it be heard out of thy mouth."

v. 3.—"His father and his mother that begat him shall thrust him through when he prophesieth." Deut. **13.** 6, 8; **18.** 20, "Even that prophet shall die."

14. 16.—"Shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Lev. **23.** 34–43, "The fifteenth day of this seventh month shall be the feast of tabernacles," &c.; Deut. **16.** 16, "Three times in a year shall all thy males appear before the Lord thy God."

v. 18.—"The family of Egypt . . . that have no rain." Deut. **11.** 10, "The land, whither thou goest in to possess it, is not as the land of Egypt."

v. 20.—"Holiness unto the Lord." As on the forefront of Aaron's mitre, Exod. **28.** 36; **39.** 30. Compare **30.** 10; Lev. **27.** 30, &c.

MALACHI.

Of Malachi we know nothing whatever. His name, which means "my messenger," has been incorporated in his message, **3.** 1, just as Micah, "Who is like Jah?" seems to allude to his own name in **7.** 18. It appears that Malachi and Nehemiah exerted themselves for the reformation of the like abuses, Neh. **13.** and, therefore, the prophet's date is supposed to correspond with the time after Nehemiah's second return from Persia, or about 430. This would make him contemporary with the commencement of the Peloponnesian war, with Pericles, Sophocles, and Thucydides. That is to say, when the curtain falls on Old Testament history and prophecy, Greece emerges in her greatest splendour, while Rome has not yet experienced the Gallic invasion. The minor prophets occupy a period of some four hundred years, or a space nearly equal to that in English Literature between Chaucer and Wordsworth. It is remarkable that the volume of prophecy closes with a distinct promise of the coming of a prophet, and with an equally distinct warning that the statutes and judgments of Moses are not to pass away until he has come, thus vindicating for Hebrew prophecy the function and the claim to deal with the distant future as no other literature can pretend to do.

1. 2.—"I have loved you, saith the Lord." Deut. **7.** 8, "Because the Lord loved you"; **10.** 15, "Only the Lord had a delight in thy fathers"; **33.** 3, "Yea, he loved the people," &c.

v. 6.—"A son honoureth his father." Exod. **20.** 6, "Honour thy father and thy mother."

v. 7.—"Ye offer polluted bread." Deut. **15.** 21, "If there be any blemish . . . thou shalt not sacrifice it," &c.

v. 8.—"If ye offer the blind." Lev. **22.** 22, "Blind, or broken . . . ye shall not offer"; Deut. **15.** 21, "If it be lame, or blind . . . thou shalt not sacrifice it unto the Lord thy God."

v. 13.—"Should I accept this of your hand?" Lev. **22.** 20, "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you."

2. 2.—"If ye will not hear," &c. Lev. **26.** 14, "But if ye will not hearken," &c.; Deut. **28.** 15, "It shall come to pass, if thou wilt not hearken," &c.

v. 5.—"My covenant was with him of life and peace." Num. **25.** 12, "Behold, I give unto him my covenant of peace"; Deut. **33.** 8, 9, "The law of truth was in his mouth"; Deut. **33.** 10, "They shall teach Jacob thy judgments, and Israel thy law."

v. 7.—"The priest's lips should keep knowledge." Lev. **10.** 11, "That ye may teach the children of Israel," &c. Deut. **17.** 9, 10; **24.** 8,

* *v.* 16.—"The Lord, the God of Israel, saith that he hateth *putting away*." Deut. **24.** 1, "And *send* her out of his house." The same word, which the prophet clearly uses in its special sense.

3. 5.—"I will be a swift witness against," &c. Lev. **19.** 11–13, "Ye shall not steal, neither deal falsely," &c.; Deut. **18.** 10, "Or a witch," &c.; Lev. **6.** 3–5, "Or have found that which was lost, and lieth

concerning it, and sweareth falsely," &c.; Exod. **22.** 18, "Thou shalt not suffer a witch to live"; 21, "Thou shalt neither vex a stranger, nor oppress him"; Deut. **14.** 29, "The stranger, and the fatherless, and the widow"; **16.** 11, 14 and **24.** 14.

v. 6.—"I change not." Num. **23.** 19, "God is not a man, that he should lie."

v. 10.—"If I will not open you the windows of heaven." Gen. **7.** 11, "The windows of heaven were opened"; and **8.** 2.

* *v.* 17.—"When I make up my *jewels*." Exod. **19.** 5, "Ye shall be a *peculiar-treasure* unto me." Deut. **7.** 6, "The Lord . . . hath chosen thee to be a *special* people." A verbal reference.

4. 4.—"Remember ye the law of Moses my servant." Exod. **20.** 3, &c.

"Which I commanded unto him in *Horeb*." Deut. **1.** 6; **4.** 10, "The Lord our God spake unto us in *Horeb*, saying . . . Specially the day that thou stoodest before the Lord thy God in *Horeb*," &c.

It will scarcely be denied that the books of Moses were in existence as we now have them in the time of Malachi; and, this being so, there is, strange to say, in his short book sufficient evidence of the existence of each of the five. For instance, when he speaks of "the windows of heaven being opened," it is hardly possible for us, who are acquainted with Genesis, not to recall this expression in the narrative of the Flood. Indeed, if we used it now we should probably do so with intentional reference to that narrative; and seeing

that, on the hypothesis, this prophet must have been as familiar with the narrative as we are, is it not clear that his adoption of this phrase is likewise an instance, if not of designed quotation, at all events of unconscious adoption of its language. This particular phrase is found but three times in Scripture, and though it is possible that Malachi may have been thinking of Isaiah's words, **24**. 18, "the windows from on high are open," yet it is more than probable that Isaiah himself borrowed them from Genesis, or rather that they came to his lips because they were imprinted on his memory from the narrative there. Again, the reference to "witchcraft" and "the son honouring his father" are distinct reminiscences of Exod. **20** and **22**. The offering of the blind and lame points to the law in Leviticus forbidding it. The mention of the covenant of peace made with Levi, undoubtedly refers to the covenant of peace with his descendant Phinehas, Num. **25**. 12; while the reference to "the widow, the fatherless, and the stranger," and the making up of the Lord's jewels, shows distinctly that the prophet had in his mind, as well as on his tongue, the language of Deuteronomy.

And the case of Malachi is an important one, because, if the existence of the Law is admitted in his days, we can form some idea of the way in which the language of it would be likely to influence a writer who was familiar with it. If, therefore, in the earlier prophets, such as Amos, Hosea, and Isaiah, we meet with precisely the same features, we have cause to demand that reason be shown why the same features do not warrant us in drawing the same conclusion. As a matter of fact, the evidence of Hosea is of

the strongest possible kind. Upon that evidence there can be no shadow of doubt that he was just as well acquainted with the Books of the Law as was Malachi, and he lived in the fourth century before him; but his writings are imbued with the influence of, and tesselated with allusions to, the narrative of the Pentateuch. There is, therefore, the strongest possible ground for inferring that the Pentateuch was well known in the Northern Kingdom in Hosea's time; and those only who are enamoured of their own or other people's theories can pretend to be insensible to the just influence which the large and important body of available evidence is calculated to produce upon the unprejudiced mind.

In the preceding pages I have been obliged to treat the several books as being each a substantive whole, and in fact to the end of time, we shall be constrained to cite the sixty-six chapters of Isaiah by the name of Isaiah, whatever may be our opinion as to the authorship of this or that chapter. But to have done this makes no difference to the validity of my argument. As a matter of fact, the evidence of acquaintance with the Books of the Law is stronger and more conclusive in the former chapters of the writings assigned to Isaiah, than in the latter portion of the book; and, consequently, that there are fewer allusions in the latter portion, proves nothing with regard to the earlier chapters. The strength of my position lies in the fact that I am able to confront theory with positive evidence which cannot be outweighed by the negative argument of silence. If in Chaucer we find clear evidence that

he was acquainted with Dante, we cannot argue that he knew nothing about him because, in the whole of his writings, he has mentioned him only three or four times.* That he has mentioned him by name, shows that he had passed within the sphere of his influence, and no silence of his elsewhere can counterbalance that evidence. To be sure, it is open to us to say that the passages in which Chaucer has mentioned Dante are not his, but in this case, instead of assertion we should rightly demand proof.

It is very much the same with Isaiah: if in the last 27 chapters there are fewer instances of allusion to the Pentateuch than in the first 35, that has nothing whatever to do with the evidence that these 35 chapters supply to the existence of the Pentateuch at that time, and to the prophet's acquaintance therewith. By all means let us speculate to our heart's content in so wide and unlimited a field as the authorship of the writings assigned to Isaiah. These speculations can have nothing whatever to do with the testimony he, or any one else, bears to his own knowledge of the Books of Law in these writings. Nor, on the other hand, have we any right to infer that the Books of the Law, existing as they do in five distinct sections, each of which is referred to in Isaiah, must be yet further broken up into fragments, because this will give us no help in our theory, if there is any reasonable ground to believe that the so-called Priestly Code is one of the very fragments the existence of which he does imply. And if the five existing sections are severally alluded to, we are carried a

* The passages in which Chaucer has mentioned Dante are in the *Wife of Bath's Tale*, 6708-9; at the end of the *Monke's Tale*, where he calls him "the grete poete of Itaille"; in the *Legend of Good Women*, 360; and in the *House of Fame*, 1. 450.

long way towards the conclusion that what we have received as a whole was a whole also to him. And most undoubtedly, if in the writings of Isaiah there is one clear instance of acquaintance with the Priestly Code, that is sufficient to overthrow the notion that that Code was compiled in Babylon. For instance, if Isaiah, **34.** 6, speaks of "the fat of the kidneys" of rams, he speaks of something which is mentioned nowhere else in Scripture but in the Priestly Code; and he speaks of it in a manner that is only intelligible in this connection. We are bound, therefore, to believe that these sacrificial prescriptions were in existence in his time, and even if this particular chapter is arbitrarily assigned to a later date, it cannot be put late enough to account for a reference that can only be explained by assuming first, the compilation of the Priestly Code at a time when there was no opportunity of its prescriptions being put in practice; and secondly, when it is certainly not possible that it could have been commonly received as having Divine sanction.

"*Verily thou art a God that hidest thyself, O God of Israel, the Saviour.*"

"*Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.*"

REMARKS ON THE FOREGOING EVIDENCE.

I.

IT was observed long ago by Bishop Horsley: "It is incredible to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation by studying the Scriptures with reference to the parallel passages without any other commentary or exposition than what the different parts of the Sacred Volume mutually furnish for each other." Unfortunately there can be no question that the study of Scripture is much more generally neglected than it was of old. Among the rising generation there are very few who ever trouble themselves to read the Scriptures. The habit of doing so as a spiritual exercise, or to become "wise unto salvation," is gone out of fashion; and all that is generally known of Scripture is that which is picked up in occasional attendance at public worship, or at family prayer, or from quotations in other works. To multitudes of the educated and well-to-do classes, the Bible if not a sealed book is one that is grievously neglected, and seldom, if ever, opened. It is, therefore, not to be wondered at if the popular, flippant, and frivolous attacks on Scripture, that are only too common, are very successful.

The Bible more than any book is one that requires to be studied; and the Bible will not yield up its treasures unless it is trusted. If it is read with the object of picking holes in it and bringing discredit upon it, there is nothing

that it is easier to do. But it is the same with many cases of a like kind. The doctrine of providence, of the Divine love, of a written revelation, and the like, are all especially open to attack; and in order fully to estimate the argument for any one of them, a certain amount of sympathy therewith is indispensable as a prerequisite. So it has been found over and over again that it is exceedingly easy to make out a very striking case against the authority of Scripture; and this has been done not only from the irreverent and antagonistic side, but also from a position ostensibly devoted to truth and by no means unfavourable to morality. Of late years the so-called critical examination of the Old Testament has been carried on with an energy and zeal which would lead one to suppose that there was some special advantage to be derived from the overthrow of its claims, and the destruction of its ancient and traditional prestige. But however unduly this prestige may have been used, or with whatever exaggeration these claims may have been advanced, it is absolutely certain that if the moral authority of the Old Testament as the Word of God is overthrown, the foundation of Christianity is sapped; and, therefore, though there is no reason why we should be jealous for a fiction, yet we may be quite certain that we cannot surrender any truth without a palpable and corresponding loss.

It is confidently asserted and assumed in the present day, that the Levitical system, as a whole, was a late invention of the time of Ezra, that the greater portion of the middle books of the Pentateuch was composed long ages after the time of Moses; and therefore, by implication, that the prophets were ignorant of them. It is notoriously difficult to prove this

position, because it is tantamount to proving a negative; but it is assumed to be the obvious and inevitable conclusion from many indications in the historical books, and from the general tone of the prophets. Those who would endeavour to maintain the ordinary view labour under this disadvantage, that they are forbidden by their opponents to treat the books of the Pentateuch as a substantive whole either separately or collectively. All we know is, that we have so received them from time immemorial, and there is everything to show that they were from the first so regarded.

Moreover, it stands to reason, that any process which professes to take to pieces the mechanism of a book and to assign its several component parts to totally different ages, must be exceedingly precarious and open to very grave suspicion. Any one who should attempt to do the same for the great literary monuments of Greece and Rome would find but little favour. And it surely must be evident that the like process when applied to the books of the Old Testament cannot be less precarious or uncertain in its results. On what *à priori* principles of criticism are we to affirm that the last three chapters of Leviticus are of later date than the remainder of the book, supposing *that* to be genuine, when of each it is expressly asserted that the subject-matter of it was communicated to Moses in Sinai? Or if, on the other hand, we claim to affirm that *these* are really earlier, what is there to oblige us to believe that the rest is later, apart, that is, from subjective considerations with regard to its contents, which may or may not be groundless? It is certainly improbable that the narrative in the 10th chapter is a later invention, as we cannot imagine the object

of inventing it; but if this is ancient and the last three chapters are what they profess to be, any one must surely see that it is arbitrary to imagine that the first seven chapters or the 16th are of the time of Ezra, and that it is rash to divide the book accordingly. At all events, it is impossible to show sufficient reason for doing so, and the principle upon which it is done must be of doubtful validity.

If on the other hand, we can discover manifold indications in the writings of the several prophets that they were acquainted with the latter chapters of Leviticus, and with the beginning and end of Deuteronomy, it is certainly no unfair inference that these books as we have them were in existence at that time, and not merely the particular chapters referred to. For if our reference is sound, that of itself goes a long way towards showing the existence of a recognised written authority at that time: and if this authority was duly recognised, we must show cause for believing that it was so lightly set aside as to admit of being tampered with in such a way as to produce the existing Leviticus and Deuteronomy. And this is a pure assumption to set against the entirely legitimate inference suggested by the points of contact between these books and the writings of the prophets.

To give an analogous instance. When we read these words in "Henry VIII.":

> "Cromwell, I charge thee fling away ambition;
> By that sin fell the angels; how can man then,
> The image of his Maker, hope to win by it?"

we see that Shakespeare refers to a tradition, based on certain statements in Scripture, with regard to the fall of

the angels, and to the Scripture narrative of the creation of man. There is no possible room for doubt on either of these points, and if there were any uncertainty as to the comparative age of the several Scriptures and that of the poet, his reference to them would be conclusive proof of their priority in point of time. In like manner when, in the opening of "Paradise Lost," Milton says he is about to relate

"Things unattempted yet in prose or rhyme,"

it is absolutely certain that he has in mind a similar line of the Orlando Furioso,

"Cosa non detta in prosa mai, nè in rima."

We know that Ariosto preceded Milton; it was therefore possible for Milton to refer to him, and this is an unquestionable reference. In like manner, if we find in Isaiah numerous indications of familiarity with the language of the several books of the Pentateuch, this goes a long way towards showing that these were the books with which he was familiar; and as, from the nature and circumstances of the case, these passages can have had no reference to him, he must have referred to them, and consequently his use of them is evidence to the comparative age of the books in which they occur. And, on the other hand, assuming these books to have been in existence, there can be no question whatever but that the usage in Isaiah is as much proof of his acquaintance with them as the line in Milton is that he was thinking of that in Ariosto.

If, again, it is maintained that the Pentateuch was re-edited by Ezra from material previously existing, then inasmuch as all the writings ascribed to Isaiah were earlier

than the time of Ezra, we must either suppose that Ezra tampered with these writings in such a way as to produce the phenomena referred to, and did it with the express purpose of making them correspond with his edition of the Law, or we must accept these phenomena as indications, which they undoubtedly are, such as Ezra, with all his skill as a ready scribe, was unable to produce, at once undesigned and conclusive, of the actual relation which subsisted between the writings of the prophets and the scriptures of the Law as then existing. At all events, the phenomena as presented in the foregoing pages are sufficient to form the basis of a cumulative argument of very great strength in favour of the comparative age of the Books of the Law and the writings of the prophets; for it is simply impossible that the kind of relation which they indicate can be the result of deliberate intention and design on the part of the several human writers. It is much more manifestly the case that these several writings form a connected and consistent body of literature, the various parts of which are mutually related and bear witness the one to the other. And the results, as now exhibited for the first time as a collective whole, must be allowed to have their due weight in reference to the theories and conjectures that have been so freely advanced as to the composition of these various writings.

When, for instance, we find Ezekiel, a prophet of the Captivity, so deeply imbued with the thought and language of Leviticus, we must seriously consider whether it is possible that the parts of that book with which he is obviously acquainted can have been written a generation or more after his time, and whether, if it is plain that they were not, it is at all

likely that the others were. And further, we may well ask ourselves whether the deference that Ezekiel pays to the precepts of Leviticus is, or is not, consistent with the traditional authority ascribed to that book, and whether it is reasonable to suppose that he would have treated it as he did if there had been in his mind the faintest suspicion that it was not what it professed to be; and further, whether it is conceivable that if its origin had been in any way whatever of the kind now suggested, he could have used it as he did, or could have been ignorant of the fact.

It is, moreover, to be remembered that the origin of the later books of the Pentateuch is either that which has been suggested by the theory of Wellhausen and others, or, if that, as it has displaced others, is proved unsatisfactory, the traditional theory of their origin remains for the present in possession of the field. If the theory of their Babylonian origin can be disproved, that is at present so far all that we are concerned with. If this cannot have been their origin, then they must have had some other origin. And that this cannot have been their origin, I think it must be allowed, will be manifest upon the evidence now presented. There is sufficient proof in the writings of Jeremiah and Ezekiel to show conclusively that those prophets were acquainted with the greater portion of Leviticus as we have it; and if this proof is adequate, I apprehend that it will be difficult to persuade any intelligent and unbiassed person that the few chapters, to which there happens to be no apparent allusion in their writings, are precisely those, and those only, which were subsequently invented by the priests at Babylon, and incorporated by Ezra in his new edition of the Pentateuch.

To show the reader the kind of reasoning with which we have to deal, I take the following passage from Wellhausen's article "Pentateuch," in the *Encyclopædia Britannica*, Vol. 18, p. 514 :—

"In the last part of his book, Ezekiel began the literary record of the customary ritual of the Temple; other priests followed in his footsteps, (Lev. **17-26**), and so there arose during the Captivity a school of men who wrote down and systematised what they had formerly practised. When the Temple was restored, this theocratic zeal went on and produced further ritual developments in action and reaction with the actual practice of the new Temple; the final result of the long-continued process was the Priestly Code.

* * * * *

Just as we are told in 2 Kings **22**, that Deuteronomy became known in 621 B.C., having been unknown previously, so we are told in Neh. **8, 9, 10**, that the Torah in the rest of the Pentateuch became known in 444, and was unknown till that date. This shows us in the first place that Deuteronomy contains an earlier stage of the Law than the priestly Torah; and further, as the date of Deuteronomy can be inferred from the date of its publication and introduction under Josiah, so in like manner the date of the composition of the Priestly Code can be inferred from its publication and inforcement by Ezra and Nehemiah."

Upon this I remark that an unusual demand is made upon our want of discrimination and our credulity if it is expected that we can accept these statements as a reasonable account of the case. It is surely a strange confounding of vision and history to suppose that the latter part of Ezekiel, which professes to have been given "in the visions of God" (**40.** 2), is really a narrative of the "customary ritual of the Temple" before his time, because, of course, there was no Temple at the time of which he speaks. This, to say the least, is a pure assumption, and I for one can see no shadow of proof

for it. Are we expected to receive the assertion in lieu of proof, or as sufficient proof in itself? Again, what evidence is there that Lev. **17–26** is the result of the process the writer imagines? We must suppose that after the 25th year of the Captivity (Ezek. **40.** 1) "the school of men arose, who wrote down and systematised what they had formerly practised." As these men would then be verging on sixty, if not older, we are able partly to estimate the probability of this; but as the rise of a school would probably take some twenty years, they would be even older, unless they belonged to those priests who were left behind when Ezekiel was carried away captive, which still further limits the conditions of the hypothesis. Our knowledge of these circumstances is so limited, that a very large field is opened for conjecture. We do not know how many they were, nor the conditions under which they lived at Babylon or in the land of their captivity, the extent of their freedom, or their education, or their capacity for doing as conjectured. In short, the hypothesis rests solely on conjecture. But conjecture is still further drawn upon "when the Temple was restored." What the "theocratic zeal" was, or may then have produced, we have no means of knowing; but at least it is purely imaginary to suppose that the existing Priestly Code was "the result of the long continued process"; and to judge from Ezekiel's acquaintance with our own existing code, we have proof positive that it was not. At the very least the theory must be so modified as to be brought into harmony with the existing phenomena, which will be no easy matter.

So much then for the conjectural part of this extract. Now for its facts. The writer continues, "just as we are told in

2 Kings **22** that Deuteronomy became known in 621 B.C., having been unknown previously, &c." Deuteronomy was no doubt *found* in some form, either the original copy or some other, in 621, and so far "became known"; just as some lost literary treasure of antiquity, such as the "Decades" of Livy, or a lost treatise of Aristotle, might be discovered in our own days. The latter instance is singularly in point, because, though recently discovered, it was long known to have existed. But what is the evidence in 2 Kings **22** that the Book of the Law was previously unknown? This is an assumption based on pure conjecture, and more facts can be produced which tend to disprove it than there can be to support it; but if so, what of the following words, "so we are told in Neh. **8, 9, 10,** that the Torah in the rest of the Pentateuch became known in 444, and was unknown till that date"? Now, in the name of all that is plain and just and fair, what a monstrous edifice of fiction have we here! How does the reference given warrant either assertion, that the Torah, that is to say, the legislative portion of the Pentateuch, was completed in 444, or was unknown before that date? Let the ordinary reader take the following 9th and 10th chapters of Nehemiah and write out those passages which are inconsistent with the theory of the Pentateuch as a recent compilation, and he will be amazed, not only at the audacity of the assertion, but at the nature of the results obtained. He will find clear evidence that every book of the Pentateuch was known to the writer, and therefore by inference to those who listened to his discourse. He will find Lev. **18.** 5 quoted from the Priestly Code, which was already known to Ezekiel, and therefore cannot have been

introduced since his time, as affirmed in the beginning of this extract. Indeed, the whole chapter is one which, instead of implying a recent production just completed, implies much rather an intimate knowledge of a collection of books which had long been in the hands of the writer and in the minds of the hearers; just as much as the address of Samuel in 1 Sam. **13.** 6 implies a knowledge in speaker and hearers of the antecedent history, or just as the summary in Ecclus. **44–49**, or in Heb. **11** implies long familiarity with the notorious events of past ages. Every one knows that in these two latter cases an interval of centuries separated the writers from the incidents referred to. But what is the difference in foreshortening, so to say, between the allusion to them in Nehemiah and that in Hebrews or Ecclesiasticus? Can any critical eye detect it? And is not the use made of them in Neh. **9** and **10** more obviously consistent with the traditional notion of a gradually accumulated and recorded history, than with that of a recently invented Torah?

But if this is the case with the conjectures and the facts of this extract, what are we to say to its inferences? "This shews us in the first place that Deuteronomy contains an earlier stage of the Law than the priestly Torah." How, I ask, does it *show* this, unless to the eye already determined to see it? There is ample evidence that the so-called Priestly Code was known to Ezekiel and Jeremiah, therefore the theory of its Babylonian origin falls to the ground; and whether Deuteronomy was earlier or later must depend on other considerations. Whether the date of Deuteronomy can be inferred from the date of its publication and introduction

under Josiah must depend upon the evidence there is for or against this assumption; and so "in like manner" must the date of the composition of the Priestly Code depend upon something better than a pure assumption, contradicted by evidence, that it was first published and enforced by Ezra and Nehemiah: but this is a fair specimen of the principles of reasoning, upon which we are asked and expected to accept the recent theories of the origin of the Pentateuch, and especially of the legal portions of it.

II.

It may be, and often is, asked, What are the consequences that follow, if the theory of the Babylonian origin of the Law is accepted? Is it a matter of any consequence whether or not the Law, as we have it, was produced in Babylon? May it not still represent a chapter in the Divine education of Israel? In the latter case, I answer, Yes, as certainly as the Forged Decretals represent a chapter in the Divine education of Christendom to their absolute and complete rejection as genuine documents. The question is, whether, as a matter of fact, this was the method adopted by God for leading Israel to a knowledge of His will; and before we determine that question, we must decide upon the evidence of the fact. If it can be shown that there is no more evidence for the traditional origin of the Law than there is for the genuineness of the Forged Decretals, we must adapt, if we can, our views of the Divine methods of teaching accordingly; though I should not hesitate to say that any such method was

certainly not Divine: for what would such a notion imply? It would imply that a certain very indefinite and unknown body of tradition, more or less rightly ascribed to Moses, was manipulated, developed, modified, and altered in his name by the priests in Babylon: that as it had been rightly or wrongly supposed that what was due to Moses was given by God and derived from direct communication with Him, (where is the proof of *this?*) so it became the custom to ascribe all the inventions of the priests and their additions to and alterations of the Law to a like Divine source, and thus what was purely human in its origin became invested with a fictitious importance, and was not only accepted without question in priestly circles, but was imposed upon the nation as a collection of God-given ordinances, and accepted by it in the same credulous and unquestioning spirit. Truly a large hypothesis, which demands something more than hypothesis for its support. But accepting the hypothesis provisionally, what follows? That whenever our Lord or the New Testament writers appeal to the authority of the Law as Divine, their argument is clearly worthless, because there is no part of the Law, not even the Ten Commandments, which we can confidently accept as of anything more than human origin. If, then, our Lord assures us that no tittle of the Law shall fail, we can simply attach no importance to what He says. He shared in the mistakes of the men of His time, and not in the discovery which we have so fortunately made that they were mistakes. There was no necessity for the Law not to fail, because it was fallible in its origin and fallible in itself. When our Lord, then, *after His resurrection* taught His disciples that all things which were written concerning Him in the Law

of Moses must be fulfilled,* He was giving His sanction to certain details which were the invention of priests at Babylon, and were palmed off by them upon the people in the name of Moses. And in this case we must either reject our Lord's statement as erroneous, or we must reject St. Luke's narrative of what He taught His disciples after He was risen from the dead as untrustworthy. This is the inevitable conclusion which is forced upon us by the premisses in one direction; otherwise, accepting the Babylonian hypothesis and the entirely human origin of the Law as a body of precepts deliberately purporting to be what they were not, namely, laws given by and in the name of the Lord, we must suppose that the Spirit of truth so far sanctioned and made use of this body of falsely uttered precepts as to cause it to serve as the typical framework of the redemption by Christ, no jot or tittle of which, He said, could pass away till all was fulfilled. And this is an alternative conclusion, not in itself more probable than the other. If it is replied that the broad features of the Law are presupposed as Divine, and it is only the mass of minute detail that is ascribed to the priests of the Exile, then let us be quite sure what is meant by this. In what sense is this residuum of the Law Divine, and why is it Divine? How does it intrinsically differ from that which was surreptitiously added by the priests and can in no sense be regarded as Divine? Because it would seem that Christ's own teaching requires us to assign a special sanctity and authority to some part of, if not the whole, Law; but it is absolutely certain that on this hypothesis the greater part of the Law

* St. Luke 24. 44.

is deprived of any such possible sanctity or authority, and it is not quite clear how much, if any, remains to the rest. And yet it would seem that allegiance to the teaching of Christ prevents us from sacrificing so much of the Law as would inevitably falsify His teaching. Seeing, therefore, that this must be the result of the hypothesis with which we are dealing, it behoves us to be quite sure that it is something more than an hypothesis. As I have said before, if there is evidence in favour of it, we must adjust our position accordingly, but if it appears that the hypothesis is after all only an hypothesis, or at all events is destitute of adequate proof, it is not unreasonable to require the hypothesis to be checked by such considerations as have been advanced. It is somewhat too confidently assumed that there are inconsistencies and discrepancies in the laws as they stand, which compel us to the conclusion that their traditional origin was not their real origin, and that, therefore, some other hypothetical origin is inevitably to be assumed; but it must be borne in mind that in many cases a little more information would probably remove every appearance of discrepancy. And it is certain that not any discrepancy can be so great as that which is forced upon our recognition if we believe that the minute prescriptions for the tabernacle were invented by the priests at Babylon centuries after it had ceased to exist, if it ever existed; and that laws which had reference exclusively to desert life were concocted under totally different conditions when there was nothing to suggest or to necessitate them. It will surely be some time before the common sense of Englishmen can allow itself to be so imposed upon as to be induced to believe that the only rational hypothesis to account for the

difficulties of the existing Books of the Law is to suppose that the great bulk of them, or what is called the Priestly Code, was fictitiously framed during the inforced idleness of the priests of the Exile, and palmed off on the people as the work of Moses many centuries before.

III.

My argument may be briefly stated thus: In the post-Captivity prophets there are certain passages and expressions implying acquaintance with the Books of the Law, and with that part of it which has been called the Priestly Code.

Every one will admit that as the Books of the Law were completed then, these passages are *bonâ fide* allusions to it and indications of its existence.

But it has been shown that in the earlier prophets there are numerous passages not to be distinguished in this respect from those in the prophets who flourished after the Exile. If, therefore, the inference in the former case holds good, why is it not equally valid in the latter?

Doubtless, it would be so but for the exigencies of a theory which forbids it. That is to say, instead of fact testing and correcting theory, theory is allowed to set aside fact: is this critical or scientific?

Take the parallel case of the Apostolical Fathers. Every one knows that the Epistle of Barnabas is full of quotations from the Old Testament, evidently our present Old Testament; but in one place we find it said that Christ showed Himself to be the Son of God because "He came not to call the righteous,

but sinners to repentance," which is clearly a reference to Matt. 9. 13, and, therefore, a very strong proof of the existence of the Gospel at that time. In like manner, we find in the First Epistle of Clement, quotations from the Sermon on the Mount, the Epistles of St. Paul, &c., which are justly regarded as part of the evidence in favour of the existence of these portions of the New Testament when he wrote. In the Epistles of Ignatius and the Epistle of Polycarp, in like manner we have manifold proof of acquaintance with the Gospels, Acts, and Epistles, as shown by reference, allusion, and quotation, so that this is our voucher to a great degree for the genuineness of these several Scriptures.

On what principles of criticism, therefore, are we to reject the evidence, in its degree no less striking and manifest, which the careful study of the prophets affords, that in their days also there was a body of literature with which they were acquainted, and which they regarded with reverence?

The cases are precisely parallel, and I think the unbiassed judgment of the ordinary English reader cannot fail to decide that there is presumptive evidence, which from its cumulative character is of great strength, to show that the existence of the Books of the Law, as we have them, and even of the Priestly Code in the age of the prophets, is the only hypothesis which can satisfactorily account for the various direct and indirect allusions, quotations, and implied references, which we meet with in their writings when we examine them carefully. To be sure, this is a case in which he only who seeketh findeth, but it is also true that in no other case is the diligent search rewarded with results so numerous and so conclusive.

IV.

The case then stands thus: It is inferred from sundry statements in the historical books and from certain difficulties and alleged contradictions and supposed inconsistencies, that the Books of the Law, substantially as we have them, cannot have been in existence in the times of the monarchy, and that all the ritual and the bulk of the legal part of them was a later addition, for the consolidation of which with the earlier portion and its publication jointly therewith, we are indebted to Ezra and Nehemiah, if debt it can be rightly called.

This is the hypothesis; which itself mainly rests upon the hypothesis that the assumed difficulties and inconsistencies would not be removed if we were more fully acquainted with the conditions and circumstances which attended the promulgation and the application of the particular precepts in the cases alleged and assumed—not to dwell upon the fact that in every case alternative interpretations have been proposed, which to a large extent destroy the antecedent hypothesis. But it is clear, that if there is any valid presumptive evidence that the portions of the Law thus referred to a late period, were really in existence and well known at an age earlier than the Captivity, this of itself is a fact absolutely fatal to the proposed hypothesis. For there can be no question but that the condition in which we have traditionally received the Books of the Law is entitled to some respect; and if it can be shown to be corroborated by any other considerations, it demands our acceptance in preference to

a rash and unscrupulous dismemberment and arbitrary re-arrangement of their several portions. And it is not too much to say that it is not possible to maintain the proposed hypothesis except by taking the utmost liberty in altering, dismembering, and re-arranging the various portions and sections of the books. For instance, Exodus must be broken up into fragments without any continuity, Leviticus and Numbers must be dealt with in like manner, and Deuteronomy is too obviously a composite work to be regarded as a whole. And thus the Pentateuch, which from time immemorial has been called and regarded as "The Law," and which by certain recognised differences of language and style is sufficiently distinguished from the other books, ceases to have any individual existence, is forcibly combined with Joshua, from which it is distinctly separate, and is cut up into a variety of portions of various dates, divided probably by many hundreds of years. Any one must at once see that the hazardous nature of this process and the uncertainty of the results attending it are unlimited.

But I am desirous of dealing with the matter upon the broad principles which determine our judgment in similar cases; to treat it in detail would be to the general reader wearisome and unsatisfactory, and it is needless to do so; because however elaborate the detail, the question must after all be one of principle. Are we at liberty to deal with any ancient literature in this arbitrary and unscrupulous way, least of all a literature which has come to us like the Jewish Scriptures in three broad and well defined divisions, which every one must at once recognise as natural and appropriate, which were so recognised by our Lord in Luke 24. 44, and which

were at least as old as the Prologue to the Wisdom of Jesus the son of Sirach? That Prologue carries us back probably to within two centuries of the time when, according to the proposed hypothesis, the last additions were made to the Law, which can have had no other effect than that of entirely altering its character, and which would most certainly have been altogether inconsistent with the reverence indicated and the action described in the Prologue to Ecclesiasticus. It may be safely asserted that there is not a particle of independent evidence within or without the area of Scripture to show that additions to the Law, so important and revolutionary as those of the Priestly Code were, could have been surreptitiously incorporated by Ezra or Nehemiah therein; or if so incorporated, would have been received and regarded by the nation, as it is evident from all external sources that they did regard their Scriptures and preeminently the Law. This constitutes an antecedent difficulty which must be removed before we can allow the validity of inferences, based only upon apparent internal evidence, which is at best uncertain, and the interpretation of which is highly precarious. On the other hand, if we could discover only one clear instance in the prophets before the Captivity of acquaintance with the Priestly Code, that alone would be fatal to the proposed theory. When, therefore, it can be shown that their writings are steeped and saturated in the language of the Law, and that there are many expressions and allusions that cannot be satisfactorily explained, except on the supposition of such acquaintance with it as a whole, the inference is not only warranted, but proved even to demonstration, that the traditional belief with regard to its existence in their time is

nearer to the truth than the advocates of the opposite theory would have us suppose.

It can hardly be necessary to point out the difficulties in which we are involved, if on the supposition that the Law was the accretion of ages, and that the Priestly Code was an invention of the Babylonian Era, we endeavour to account for the phenomena now presented by imagining that the whole body of the prophetic literature was manipulated and tampered with in such a way as to exhibit these phenomena. That would not only be beyond the power of human ingenuity, but it would necessitate our attributing to Ezra and his priestly scribes such an amount of deliberate forgery as they have never yet been credited with. It would necessitate, also, our ascribing to them vast powers of prevision to enable them to anticipate and conceal the purpose to which their work was ultimately to be devoted, and it would imply their executing it in such a way as to incur the almost certain risk of its being utterly thrown away. For it is absolutely certain that never yet in the history of the world has any one so drawn upon futurity as to construct a piece of work of which the hidden purpose and intent should not be detected or discovered till two thousand years afterwards. It may be safely said that the intimate and obvious connection which has now been discovered and traced between the prophets and the Law, has hitherto contributed nothing to the esteem with which the Law has been regarded, because it has escaped observation, while it is precisely upon the apparent divergence between the teaching of the prophets and the Law that the main strength of the assaults upon the genuineness of certain portions of the Law has been made to depend. Clearly,

therefore, Ezra and his priests must have discharged their task in such a way as to incur the very serious risk of defeating their purpose altogether, by leading men off upon a false scent in such a way that it was all but impossible for them to find the true one.

V.

It is, of course, always difficult to be sure that a particular passage, however similar, contains really a reference to another. This is the case even when we know that it is probable that one author was acquainted with the other. It is, therefore, more precarious to infer that any particular writer was prior to any other because of apparent likeness of thought or sentiment. For instance, it is certain that Amos opens with words of Joel, and also ends **9.** 13 with words that seem to be borrowed from, or to allude to, Joel **3.** 18. In the abstract, therefore, we may hesitate as to which is the original; but when we consider the priority assigned in the canon to Joel, the definite date given to Amos, together with other points into which we need not now enter, the occurrence of the words in Amos may be taken as proof that he was acquainted with Joel, and recognised his authority in this way. In like manner, it may be difficult to decide whether Job **3** or Jer. **20** is the original; and the decision is almost certain to turn upon some previous opinion or determination as to the respective age of Job and Jeremiah; but there can be no doubt that there is a reference in one to the other, whichever it may be. And generally, if

a work is well known, we may reasonably infer the knowledge of it from the occurrence of a like thought or the use of similar language. For instance, it is unreasonable not to detect evidence of acquaintance with the lamentation of David over Saul and Jonathan and intentional reference to it in the words of Tasso,

> " Oh nella guerra anco consorti
> Non sarete disgiunti ancor che morti."

In Ecclus. 49. 11, we read, " How shall we magnify Zorobabel? even he was as a signet on the right hand." Is is possible to suppose that the writer was not acquainted with, and did not refer to, Hag. 2. 23, " In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, . . . and will make thee as a signet", ?

In like manner, if it can be shown that the language of the Pentateuch enters to a very large extent into the writings of the prophets, as this, on the supposition of the traditional origin of the Pentateuch, would have been clearly the result of minute acquaintance with it, we are warranted in the converse inference, that the like phenomenon tends in a great degree to show that without the previous existence of the Law as a basis it would have been impossible that these features should have been presented; and when the instances that are discernible are to be counted by hundreds, the conclusion is forced upon us that, as they could not have been produced by the deliberate care and skill of any one seeking to produce them, they become in the highest possible degree undesigned evidence of the existence of the Books of the Law and of the acquaintance of the prophets therewith. It

is obvious that there is everything in tradition and in the way we have received these writings to warrant and confirm this belief. And the strength of the confirmation is the greater from the unexpected character of the instances discovered. When I began this investigation I had no conception of the extent to which the mass of evidence would grow; and it was only in repeated perusals that I discovered how great it was: for time after time I had read the Prophets without perceiving points of contact between their language and that of the Law, which, when they were observed, at once struck one as indications that the mind of the writer must have been saturated with the language of the Law, or else he would not have written as he has, or have thought as he did. I can, indeed, scarcely hope that I have detected every latent indication of acquaintance with the legal system in the Prophets. It is more than probable that many instances have escaped me; but at all events a step has been taken which, I am convinced, is in the right direction, and the result is sufficiently remarkable. Instead of endeavouring to determine the relative date of the writings upon the purely arbitrary and varying principles of conjecture, an attempt has been made to decide the question upon inductive investigation.

It seems impossible to set aside the proof afforded of a prophet like Hosea, whose date is not questioned, of general acquaintance both in himself and the nation with the earlier books, and this is the more significant as he was a prophet of the Northern Kingdom. And in certain cases the acquaintance is evidently a verbal one. The theory, therefore, of the piecemeal production of the Law will have to be so adjusted as to meet the case of the passages, for which a

late origin is assumed, being precisely those which the prophet has not implied in his allusions, and thus the practical exigencies of this theory will be found to be too severe for the theory to sustain them. We do not presume to say what were the actual circumstances of the composition of the Books of the Law, or what possible modifications of a minor character they may have undergone in the lapse of ages and by the vicissitudes of chance; but of this we are persuaded, that the Law as a whole has reached us in substantially the same form and character as that which it had in the days of Hosea, Isaiah, Ezekiel, and Ezra, and we believe that the justice of this position is amply vindicated by the proofs that are now submitted to the reader. It is simply impossible that the Law and the Prophets can have been so manipulated and adjusted as to present the features which they do present for the express purpose of suggesting to the unwary observer the belief that the prophets recognised the Law as that which it professed to be, while the actual truth was that they had no knowledge of it, and could have had none, because it was not promulgated for generations after their time. This, moreover, would have been a very strange way of guiding contemporary thought to the acceptance of a system which everyone must have known was an entire innovation upon the ancient customs. It is entirely gratuitous to suppose that the mass of the people were so indifferent to the whole affair that they neither asked nor considered whether the system thus introduced were old or new, or that there were no individuals in the nation who were able and willing to take part against the fictitious and fraudulent attempts of the priests. All this is hypothetical, and we can only remark

that it presupposes a condition of the national mind as far as possible removed from that which characterised it in the times of the son of Sirach, or in those of the Gospels, or in those in which the vast stores of traditional and laborious triviality were collected in the Talmud.

VI.

THERE are supposed to be several hundreds of passages quoted from the Old Testament in the New. As we know for certain the Old Testament was then in existence, we may be fairly certain that these are intentional quotations, and even if they were in some cases not intentional quotations, we may believe that they are the effect unconsciously produced by the language of the Old Testament upon the minds of the writers. But besides the passages directly or indirectly quoted, there are many allusions to the Old Testament in the New. Any such allusion is as much a proof of acquaintance with the Old Testament as a quotation would be. We are certain also that many of the books of the Old Testament contain, if not quotations from, at all events allusions to, others. For instance, when we read in 1 Kings **16.** 34, "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun," we are absolutely certain that the narrative in Joshua **6.** 26 is referred to, and therefore was in existence when the First Book of Kings was written; for otherwise the narrative in Joshua must have been arranged on purpose to explain or illustrate a circumstance

recorded in Kings, which there was no particular reason to record. Moreover, the reference in Kings must have been added to give additional significance to the fabricated statement in Joshua—a highly improbable supposition, and one which at once vitiates the entire character and value of the Books of Kings and Joshua. In like manner, when Joshua tells the Reubenites and Gadites (**1.** 13) "Remember the word which Moses . . . commanded you," it is absolutely certain that Num. **32.** 20 is referred to and was known, unless that narrative and the one in Joshua are both fictitious, and merely cast in their present form to give the appearance of reality. Again, in the 22nd chapter there is a similar reference to the same incident. So also when Joshua takes down the body of the king of Ai (**8.** 29) and the bodies of the five kings at the setting of the sun (**10.** 27) it is clear that this presupposes the law in Deut. **21.** 23, unless, indeed, the perversity of ingenuity prefers to believe that law was invented to correspond with this narrative, in which case the action of Joshua remains unexplained. In the Book of Judges the message of Jephthah is thick with references to the Pentateuchal history. It is a very rash course to suppose that all this cross reference is part of the studied manner of the writer or writers to give the show of truth to their narrative. Is that an inference which would be naturally drawn in the case of Herodotus or Thucydides? We want a theory of the origin of these books which shall be at once more consistent with the patent features of them, and more consonant with the requirements of nature. The history of Saul's rejection in the First Book of Samuel cannot be understood without minute reference to the books of the Pentateuch. The

original sentence pronounced on Amalek is the basis of the command given to Saul to smite the Amalekites, "I *remember* that which Amalek did," "Write this for a *memorial* in a book," &c.* The doom had slumbered for four centuries: now had come the time for its execution. Take away the narrative in Exodus and there is no meaning in the command to Saul or in the narrative in Samuel. Shall we say that each is invented for the other, and that the parts cohere merely as they do in a novel where the ingenuity of the writer is exhibited in keeping the reader in suspense for the *dénouement* of the story or the plot? if so, this is a very clumsy kind of device, unworthy of a novel, and the rejection of Saul is by no means a natural or a probable issue of the sentence pronounced on Amalek.

There can be no reasonable doubt that as Kings implies the existence of Samuel, so does Samuel presuppose Judges, and so do Judges and Joshua presuppose the Pentateuch. Whenever the Books of Kings were written, the Books of Samuel were already in existence and known; and whenever Samuel was written, Judges must have been in existence before it; and whenever Judges and Joshua were written, the Books of the Pentateuch were already written and known. The one presupposes the other no less than the mention of Nicodemus in John **7.** 50 & **19.** 39 presupposes what the Evangelist has already told us of him in **3.** 1, &c. As the 3rd chapter of John was in existence when the 7th and 19th were written, so was the Pentateuch in existence when the other Books of the Old Testament were written. As

---

* 1 Sam. 15. 2; Exod. 17. 14.

St. John cannot have written his 3rd chapter after he wrote his 7th or his 19th, so neither if we were to suppose the first dozen books of the Bible to have been written by the same person, is it possible that he should have written them in any other order than that in which they now stand. The Pentateuch was written before Joshua, and each book of the Pentateuch before the following one, and Joshua was written before Judges, and Judges was written before Samuel, and Samuel was written before Kings. But inasmuch as this hypothesis of a single writer would ignore the manifest differences of style in the various books, we are constrained to postulate a difference in the date of them corresponding with the difference in style and with the natural succession of events.

Moreover, any positive instance of contact or correspondence between the several books must be allowed to outweigh inferences drawn from silence or from apparent disagreement. For example, the first Book of Samuel opens with the house of the Lord in Shiloh. This is confirmatory proof of the establishment of the tabernacle there, as we read at Josh. **18.** 1, 10; **19.** 51; Judg. **21.** 19. In like manner the mention of the ark, the cherubim, the lamp of the tabernacle, &c. is clear evidence of those parts of the sacred furniture being then in existence according to the prescriptions of Exodus. If we admit the evidence of Samuel we must allow that the ordinances of the Pentateuch are required to understand its statements. And any actual evidence of this kind in favour of so much observance of the Law must be held to outweigh any other apparent divergencies from or inconsistencies with its precepts, partly because they may, for ought we can tell,

be apparent rather than real, and partly because the violation of a precept is no evidence of its non-existence.

If the Books of Samuel bear witness to sundry infringements of the precepts of the Pentateuch and to apparent disregard if not ignorance thereof, it is also certain that they cannot be explained as they stand without presupposing a scheme of ritual and legal ordinances to a large extent similar to those of the Pentateuch; and it may be questioned whether in view of this historical narrative a body of priests at Babylon or elsewhere would have deliberately invented a code that was fundamentally inconsistent with this narrative. It is quite conceivable that in a state of disorganisation and national disorder, such as that described in Samuel, sundry legal prescriptions may have fallen into abeyance or have become modified in their method of observance; but it is less likely that if invented at a much later age, those who invented them would have studiously neglected such evidence as there was in existence for the ancient method of observing them.

And this holds good equally if we suppose the Books of Samuel to have been made up of several independent fragments of various dates. For instance, 1 Sam. **3** presupposes the two former chapters; chap. **4** presupposes chap. **3** and chap. **2**. It is equally absurd to separate chaps. **5-7** from those that precede them. It is gratuitous to suppose that the section beginning with chap. **8** was later than the rest because of its apparent reference to Deuteronomy; and to imagine psychological or other reasons for Samuel's acquiescing in the rejection of Saul after having anointed him, is as absurd as to suppose his conduct in anointing him to be naturally consistent with his strenuous objection to doing so. If we are to be allowed to

treat history in this way there is an end to it altogether ; and to suppose that the sacred history is to be allowed the monopoly of such treatment is only to be accounted for on the anterior hypothesis that the record of the Old Testament is entirely valueless as an indication of the dealings of Providence, and as a guide to the discovery of the principles on which God acts. In this case it is simply absurd to continue to regard the Books of Samuel as an integral part of the word of God. Indeed, the expression "The Word of God" as in any direct way to be connected or identified with the historical scriptures of the Old Testament is entirely misleading and erroneous. If the narrative is untrustworthy as history it is certainly not to be trusted in any other way whatever as an exhibition or record of the Divine counsels. Let it once for all be clearly understood that we are not Bibliolaters. We are strongly for treating the Bible like any other book ; we believe it arose and was preserved like any other book ; that it has not been preserved absolutely free from error any more than other books which have survived the vicissitudes of ages : but we do believe with the writers of the New Testament that it contains, as no other books do, the lively oracles of God ; that it is the authentic record of God's dealings with His people ; and that it is able, and is alone able, to make us wise unto salvation through faith that is in Christ Jesus, the Person to Whom the Old Testament points, and in Whom it culminates. If we are asked to explain the natural processes by which the Old and New Testaments became all this, we not only cannot do so, but we have also a very shrewd suspicion that the investigation, however serviceable as an intellectual display, is not only a useless, but an entirely hopeless and delusive, one.

VII.

In view of the phenomena now presented, the question is, whether they are naturally accounted for on the supposition that the Law being, as it professes to be, a Divinely given revelation, was diligently studied by the pious in Israel, and impressed its thought and language upon their minds with the results that we now observe; or whether these coincidences, being such as they manifestly are, can with any appearance of reason and probability be ascribed to chance: or whether, lastly, on the supposition of the Exile-origin of the Law, it was so ordered and manipulated as to present these correspondences, partly with the object of appearing to be what it professed to be, and was traditionally accepted as being, the original work of the lawgiver many centuries before. On this final supposition we must consider carefully the conditions that would have to be fulfilled. The nation went into captivity with practically very little of the Law, and only the works of the earlier prophets in their possession; within a hundred or a hundred and fifty years after the Return, the whole body of the Law as we now have it was not only completed, but universally accepted as the original Divine work it professed to be, Mal. **4.** 4; Neh. **8.** 1; Ezra **7.** 6, &c., and accepted also not as something which had taken the place of a lost revelation which had long been missed and deplored, or as the actual representative of a traditional law whose existence had never been other than mythical, but as the original and authentic code. Is it likely that the elders of Israel, whose fathers had told them of the glories of the first Temple, were deceived and

imposed upon to this extent? Is there any similar instance of *national* deception with regard to *national* legislation anywhere forthcoming? Can we conceive at any period of our own national history an imposition such as this being accepted by the nation, and if accepted in the severity of its requirements being regarded also as older by a thousand years than it really was? It is easy to frame hypotheses which necessitate demands as large as these, but we must bear in mind that the requisite conditions would have to be realised in fact, and this would not be so easy. There is distinct evidence from the three passages just referred to that the law was regarded as a whole, and was referred to the time of Moses. In the case of Malachi there can be no question that it was complete in his time; but the terms in which he speaks of it are identical with those in which it is spoken of in Ezra and Nehemiah. A careful study of the prophets affords unexpected evidence in confirmation of this belief, and the evidence is such as cannot be explained or accounted for on any other supposition. The only basis, therefore, on which the hypothesis rests, is the further hypothesis that the alleged discrepancies and inconsistencies in the subject matter of the legal books are such as to compel us to postulate for them some other origin than the traditional one, whereas the interpretation and application of laws is a matter of notorious difficulty, especially in times so remote from our own experience; and probably if we were more familiar with the circumstances of the case, many of these imaginary difficulties would disappear; at all events the existence of them, however real, is not enough to counterbalance the actual difficulties of fact on the other side.

VIII.

So far from the force and significance of our Lord's appeal to Scripture being lessened by His omitting at times to name the particular writer whom He quotes, it is rather enhanced thereby. Certainly He does not say "It is written" in order that we may suppose it to be a matter of no importance whether the mission of Moses was real or not, or whether the Book of Hosea was written by him or by someone else, but He manifestly adopts this method in order to claim the full degree of sanctity which attaches to the Scripture. What He appeals to is not cited on the authority of Moses or Hosea, or on that of the particular human agent who may have been employed to utter the sentiment or convey the message, but on the authority it possesses as being part of the lively oracles of God. Instead, therefore, of the formula, "It is written," making the Mosaic authority of less importance, it tends rather to show how important it is, inasmuch as, if the authority of Deuteronomy is not derived from Moses, it is destroyed altogether if the book is brought down to the 8th century. For if Deuteronomy was written in the 8th century it becomes entirely untrustworthy as a record of fact; and if we cannot trust it as a record of fact we certainly cannot trust its supposed revelation, inasmuch as that at once becomes a fiction. The whole value of Deuteronomy as a record of Divine truth, or of manifestation of the Divine will, turns upon its accordance with fact, and not upon its imaginary or ideal approximation to truth. If it is not true in fact, the fact

of the message alleged to come through Moses, it cannot be trusted in the matter of the message itself, which is, on the hypothesis, imaginary. There is considerable confusion in the minds of men on this subject. If we cannot trust what is told us about the giving of the Decalogue, for example, so far, at all events, as it is ascribed to God, it is plain that the Decalogue ceases to be Divine; it was not God who gave it, but it was communicated with all the accessories of imposture and deception, and however expedient or admirable in itself it has manifestly no claim to be of Divine origin any more than a mathematical axiom; and, indeed, not so much, because a mathematical axiom is incontrovertible, whereas any precept of the Decalogue may be called in question if its origin is denied. Mathematical truth is the truth of God self-revealing, but the commandments of the First Table derive their authority from the truth with which they are or are not ascribed to God, and to a certain extent those also of the Second Table. But, if Moses was not the agent through whom the knowledge of the Decalogue was given, doubt is at once thrown on the source of the moral law, and, indeed, its origin is vitiated. Instead of coming direct from God, its source is corrupted with human, earthly, and fictitious elements, in which it is impossible to separate the true from the false.

In like manner, whenever the genuineness of a document is a condition of its authenticity, it is impossible to regard that genuineness as a matter of secondary importance. The three first Gospels are not inseparably associated with the names of Matthew, Mark, and Luke: on the contrary, the name of the writer appears in none of them. Consequently the

veracity of them does not depend upon the correctness with which they are ascribed to their several writers. They may be absolutely trustworthy as regards their narrative, though we do not know for a certainty who severally wrote them. With regard to the fourth Gospel the case is different; the writer bases his statement upon his own ocular testimony, and, to all appearance, claims to be St. John. The validity of his narrative turns then upon the fact of his ocular testimony and the validity of his claim to be St. John. If he is St. John it becomes all but impossible to question any of his statements; but if he is not St. John, but a writer in the following century who personates him, it follows, as a matter of course, that we can trust nothing that he says. His testimony is at once taken out of the realm of the historic and consigned to that of the ideal and the imaginary. It may, more or less, consistently approximate to the ideal; it can have no value as a record of fact, and, so far as its accordance with fact is requisite, it becomes absolutely useless. We can place no reliance on what it tells us of our Lord, as, for instance, in the narrative of the raising of Lazarus, recorded by no one else; and it is only too obvious that the long and spiritualised discourses must be wholly worthless.

It is precisely the same with Deuteronomy. So far as its value depends upon its being a record of fact, that value is entirely destroyed by its being assigned to the 8th century B.C.; for, in that case, it can be nothing but a fiction, and those precepts upon which our Lord took His stand, as the commandments of God, in His temptation, had no claim to be so regarded, and were

worthless as instruments or arguments of defence. For it is not a question what was the received character of the passages appealed to, but whether they were such Divine precepts as would have been violated by the course suggested, and whose violation would have involved guilt. Had they been ideal inventions of the time of Josiah this would not have been the case. They would have possessed no binding moral authority. On the other hand, when our Lord twice* appealed to the words, "I will have mercy and not sacrifice," it mattered not in the least degree whether they were Hosea's or not; it only mattered whether they were or were not justly ascribed to God, and this would depend upon the reality of the prophet's mission.

Milton, at times, puts into the mouth of God sentiments worthy of being appealed to in quotation and the like, but no one for a moment supposes that they have in themselves any authority as expressions of the Divine will. It is otherwise, however, with the prophets. The authority with which they spoke was professedly that of the message of God, and so far it was a matter of no consequence whether the speaker was Hosea or Joel, or anyone else; it mattered only that he was the authorised bearer of a true message. And thus the virtue of this particular sentiment, "I will have mercy," &c., depends, not upon its apparent consistency with a just conception of the character of God, but upon the truth with which it reflects the Divine mind, and the acknowledgment with which God has recognised it as the just expression of His will, and this we know simply on the authority of the writer,

* Matt. 9. 13; 12. 7.

as being His accredited prophet. If it be asked, how do we know this? the answer must be, much more because our Lord appealed to his authority than because of anything derived from and given by tradition. It is our Lord's use of the prophets that has not only confirmed their traditional position, but has also raised it to a much higher level, and consequently they derive an additional authority from His recognition of them; and so far from its being a matter of indifference, for example, whether or not Moses wrote Deuteronomy, it is simply impossible that it can have had any authority at all if written seven centuries later than his time; and even Christ Himself could not have given it this authority if it had not had it before, and would most assuredly have compromised Himself as a Divine teacher if He had thus arbitrarily attempted to stamp a fictitious narrative as Divine.

It is, therefore, not a matter of indifference how such a question as this was treated by our Lord; for had He appealed to a fictitious narrative as real, and built any important argument upon it, He would have resembled His own imaginary example in the Sermon on the Mount, "who built his house upon the sand." It is different when He says, "Well did Esaias prophesy of you, hypocrites"; for though we fully believe it was Esaias, yet nothing turned upon the fact of its being so. The prophecy was equally apposite whether Isaiah or a Great Unknown were the author of it; but if Christ quoted a precept as Divine, which could not possibly have been so if written under other circumstances than those assumed by Him, then it stands to reason that, seeing the authority of the precept was vitiated, the character likewise of Him

who appealed to it was destroyed. It will not do, therefore, to endeavour to escape from this difficulty by falling back upon the voluntary limitation of our Lord's knowledge. If in this case He had been left without knowledge He would have been disqualified for being the teacher He professed to be, no less than when He said, "Heaven and earth shall pass away, but my words shall not pass away."

If there is one point on which our Lord's teaching is distinct and unambiguous it is the authority which He has given to Scripture as Scripture. The Tabular Scheme extracted from the Gospels, which follows the present section, exhibits this at a glance; but unless we are prepared to reject the testimony of St. Luke it is placed beyond the possibility of doubt by the words spoken after His resurrection, when we can only suppose that any limitations voluntarily accepted during the period of His humiliation were not only withdrawn but were impossible. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me,"* He said to His disciples on the first Easter day. And there are three conclusions following from these words which are logically and absolutely certain:—(1) That there were things written concerning Him in the Law, Prophets, and Psalms; (2) That there was an antecedent necessity that these things, which were written there, should be fulfilled because they were there written; (3) That the position then affirmed was identical with that He had maintained during His humiliation.

* Luke 24. 44.

It is impossible to contravene these three deductions if we accept the testimony of St. Luke. Our Lord's teaching before His resurrection was identical with that after it. Consequently we have been taught by Him to believe there was that in the three-fold volume of the Scriptures which awaited fulfilment, and which it was not possible could be left unfulfilled. That it was needful that it should be fulfilled depended not upon the human authors, but upon the Divine elements with which their words were charged, through the operation of the overruling Spirit. But in such a case as that of Deuteronomy, where the value of the supposed revelation depended upon the reality and truth of the agency by which it was conveyed, our Lord's recognition of the things revealed involved the genuineness of the agent professing to reveal them; for otherwise, He would have countenanced an ideal and imaginary fiction as though it were the reality which it professed to be; and that which, if false, would have been worse than worthless, would have been invested by Him with Divine authority.

It is impossible, therefore, that our Lord's self-limitation can have extended so far as to allow of His making an assumption involving an initial and essential error of this kind. For if Christ was wrong in such a matter as the intrinsic value of the Mosaic and prophetical revelation He may have been wrong in the matter of His belief in His own mission. He may have been as much mistaken about His own claims as He was about those of Moses and the prophets. It is mainly His own word on which we have to rely in either case, and if miracle is explained away, and prophecy resolved into unmeaning and unconscious rhapsody, there remains

little for our Lord's claims to rest upon but His own unattested assertions, which we have received through doubtful sources, which we have now no means of verifying, and which, on the hypothesis, are not supported by the miracles we have already discredited or rejected altogether. Of course, if we choose to beg the question of the Incarnation, and reserve that as a domain into which no question shall be allowed to enter, we may concede right and left the foundations on which it rests; but if we believe Him to have been mistaken on such a matter as the function and essential character of Scripture, we not only destroy one of the main proofs to which He Himself appealed, but the very essential foundation on which the fact of the Incarnation must ultimately rest.

IX.

Passages illustrating our Lord's Appeal to Scripture.

ST. MATTHEW.

4. 4, &c.—"It is written." Three times.

5. 17, 18.—"Think not that I am come to destroy the Law," &c.; "Till heaven and earth pass." The law of murder, adultery, divorce, made more stringent. Compare **19.** 8.

8. 4.—"Offer the gift that Moses commanded."

9. 13.—"I will have mercy, and not sacrifice." Hos. **6.** 6.

10. 36.—"A man's foes shall be they of his own household." Mic. **7.** 6.

11. 10.—"This is he of whom it is written, Behold I send," &c.

12. 3.—David and the shewbread.

v. 7.—"I will have mercy, and not sacrifice." Hos. **6.** 6.

13. 14.—"In them is fulfilled the prophecy of Esaias, which saith," &c.

15. 4.—"God commanded, saying, Honour thy father and mother," &c.

v. 7.—"Well did Esaias prophesy of you, saying," &c.

16. 4.—"No sign shall be given unto it, but the sign of the prophet Jonas."

17. 11.—"Elias truly shall first come."

19. 4.—"Have ye not read, that he which made them at the beginning," &c.

21. 13.—"It is written, My house shall be called," &c.

v. 16.—"Have ye never read, Out of the mouth," &c.

v. 42.—"Did ye never read in the scriptures, The stone," &c.

22. 29.—"Ye do err, not knowing the scriptures."

v. 31.—"Have ye not read that which was spoken unto you by God," &c.

v. 40.—"On these two commandments," &c.

v. 43.—"How then doth David in spirit call him Lord," &c.

24. 15.—"When ye shall see the abomination of desolation," &c.

v. 37.—"But as the days of Noe were, so shall also the coming of the Son of man be," &c.

26. 24.—"The Son of man goeth as it is written of him," &c.

v. 31.—"It is written, I will smite the shepherd," &c.

v. 54.—"But how then shall the scriptures be fulfilled," &c.

27. 46.—"Eli, Eli, lama sabachthani?" Ps. **22.** 1.

ST. MARK.

2. 25.—"Have ye never read what David did?"

4. 12.—"That seeing they may see," &c.

7. 6.—"Well hath Esaias prophesied," &c.

v. 9.—"Full well ye reject the commandment of *God* . . . for *Moses* said . . . making the word of God of none effect through your tradition."

9. 12.—"Elias verily cometh first, and restoreth all things; and how it is written of the Son of man," &c.

10. 3.—"What did Moses command you?"

11. 17.—"Is it not written, My house shall be called," &c.

12. 10.—"Have ye not read this scripture, The stone," &c.

v. 24.—"Do ye not therefore err, because ye know not the scriptures."

v. 26.—"Have ye not read in the book of Moses, how in the bush God spake unto him."

v. 29.—"The first of all the commandments is, Hear," &c.

v. 36.—"David himself said by the Holy Ghost," &c.

13. 14.—"When ye shall see the abomination of desolation spoken of by Daniel the prophet."

14. 21.—"The Son of man indeed goeth as it is written of him."

v. 27.—"All ye shall be offended because of me this night, for it is written, I will smite," &c.

v. 49.—"I was daily with you . . . but the scriptures must be fulfilled."

ST. LUKE.

4. 4, &c.—"It is written." Three times.

v. 21.—"This day is this scripture fulfilled in your ears."

6. 3.—"Have ye not read so much as this, what David did," &c.

7. 27.—"This is he of whom it is written," &c.

11. 29.—The appeal to Jonas and Solomon.

16. 17.—"It is easier for heaven and earth to pass, than one tittle of the law to fail."

v. 31.—"If they hear not Moses and the prophets, neither," &c.

18. 31.—"Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished."

19. 46.—"It is written, My house is the house of prayer."

20. 17.—"What is this then that is written, The stone," &c.

v. 37.—"Now that the dead are raised, even Moses shewed."

v. 44.—"David therefore calleth him Lord."

21. 22.—"These be the days of vengeance, that all things which are written may be fulfilled."

22. 16.—"I will not any more eat thereof, until it be fulfilled."

v. 37.—"This that is written must yet be accomplished in me."

24. 27.—"And beginning at Moses and all the prophets, he expounded," &c.

v. 44.—"These are the words which I spake unto you while I was yet with you, that all things must be fulfilled," &c.

v. 46.—"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

ST. JOHN.

3. 14.—"As Moses lifted up the serpent," &c.

5. 39.—"Search the scriptures; for . . . they are they which testify of me."

vs. 46, 47.—"Had ye believed Moses, ye would have believed me: for he wrote of me. . . . But if ye believe not his writings, how shall ye believe my words."

6. 45.—"It is written in the prophets, And they shall be all taught of God. Every man *therefore*," &c.

7. 38.—"He that believeth on me, as the scripture hath said," &c.

10. 34.—"Is it not written in your law, I said, Ye are gods?"

13. 18.—"That the scripture may be fulfilled, He that eateth bread with me," &c.

15. 25.—"This cometh to pass, that the word might be fulfilled," &c.

19. 28.—"Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst."

It is simply impossible to survey this body of evidence and doubt the character of our Lord's appeal to Scripture. If He was mistaken in one point He may have been mistaken

in any; and, if so, is there any in which we can implicitly trust Him? Shall we say that the channel through which we receive the Scriptures, the agency of Moses and the prophets, is natural or supernatural, that its message is human or Divine, that the recognition of it given by Christ is conditional or absolute, provisional or final?

X.

Passages in which Our Lord's Supernatural Knowledge is Implied.

ST. MATTHEW.

4. 4, &c.—"It is written." Three times.

If Deuteronomy was a book written by Moses, but falsely claiming Divine authority, the appeal would have been worthless; in that case it would have been to the Tempter's advantage that its claim was false; if it was a forgery in the time of Josiah, the same would follow.

We might as well say that the Gospels were written with the best intentions, *e.g.* St. John's; but, if they were not true, what would be their value then?

v. 17.—"Repent: for the kingdom of heaven is at hand." How did He *know* this?

v. 19.—"Follow me, and I will make you fishers of men." Or this?

5. 7, 12.—The beatitudes, "They shall obtain mercy"; "Great is your reward in heaven," &c. What was His authority for saying this?

vs. 17, 18.—"I am not come to destroy, but to *fulfil*. . . . For verily I say unto you," &c. How could Christ *fulfil* a lie, a forged and fictitious revelation?

v. 20.—"Except your righteousness shall exceed . . . ye shall in no case enter," &c. How did He *know* this?

vs. 21, 22.—"Ye have heard that it was said. . . . *But I say unto you.*" Six times; and with "*For*," twice. How did He know He had authority to say so?

6. 2, 4.—"They have their reward." Three times. "Thy Father which seeth in secret shall reward thee openly." Three times. How did He know this?

7. 7.—"Ask and it shall be given you." On what authority did He say so?

v. 22.—"Many will say to me in that day." In what day? Is there any such? Are we sure of it? If so, why?

8. 4.—"Offer the gift that Moses commanded." If he did not command it, why recognise a post-Exile ordinance having no Divine authority?

vs. 11, 12.—"Many shall come from the east and west. . . . Shall be cast out into outer darkness." Had He authority to say this, if so, how, and why?

9. 6.—"The Son of man hath power on earth to forgive sins," &c. How do we know this?

v. 13.—"Go ye and learn what that meaneth, I will have mercy." It meant only what it seemed possibly to mean, unless it was authorised; unless the "I" who spoke it was God and not the prophet.

10. 15.—"It shall be more tolerable for the land of Sodom," &c.

v. 32.—"Whosoever shall confess me before men," &c.

11. 10.—"This is he, of whom it is written," &c.

v. 22.—"It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

v. 24.—"It shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

v. 27.—"All things are delivered unto me of my Father," &c.

12. 3, 4.—"Have ye not read what David did . . . which was not lawful for him to eat." How so, if only of Exile origin?

v. 7.—"If ye had known what this meaneth." See **9.** 13.

v. 31.—"All manner of sin . . . shall be forgiven," &c.

v. 36.—"Every idle word that men shall speak, they shall give account thereof in the day of judgment."

v. 41.—"The men of Nineveh shall rise in the judgment," &c. How, if the tale of Jonah was a fiction? Is the "day of judgment" a fiction too?

v. 42.—"The queen of the south shall rise up in the judgment." Then the narrative of the queen of Sheba was true?

13. 14.—"In them is fulfilled the prophecy of Esaias, which saith," &c.

v. 49.—"So shall it be at the end of the world." Did He know this or imagine it?

15. 4.—"God commanded, saying, Honour thy father," &c. Then it was not *Moses?*

v. 6.—"Thus have ye made the commandment of God of none effect by your tradition." Did He *know* this?

16. 27.—"The Son of man shall come in the glory of his Father," &c.

17. 12.—"Likewise shall also the Son of man suffer of them." Was this conjecture or prophecy?

vs. 22, 23.—"The Son of man shall be betrayed into the hands of men. . . . And they shall kill him, and the third day he shall be raised again."

18. 14.—"It is not the will of your Father which is in heaven, that one of these little ones should perish." How did He know this?

v. 35.—"So likewise shall my heavenly Father do also unto you," &c.

19. 4.—"Have ye not read, that he which made them at the beginning," &c. Then what they read was true.

20. 18.—"Behold, we go up to Jerusalem; and the Son of man shall be betrayed," &c.

v. 23.—"Ye shall drink indeed of my cup, and be baptized," &c.

21. 2.—"Go into the village over against you," &c.

v. 13.—"It is written, My house shall be called the house of prayer."

v. 42.—"Did ye never read in the scriptures, The stone," &c.

22. 29.—"Ye do err, not knowing the scriptures, nor the power of God?"

v. 31.—"Have ye not read that which was spoken to you by God." Then it was not the invention of Moses, or another.

23. 36.—"Verily I say unto you, All these things shall come upon this generation."

24.—The prophecy of the last times.

25. 31.—The prophecy of the day of judgment.

26. 13.—"Wheresoever this gospel shall be preached," &c.

v. 32.—"But after I am risen again, I will go before you into Galilee."

v. 54.—"But how then shall the scriptures be fulfilled that thus it must be?" Where the *necessity?*

v. 64.—"Hereafter ye shall see the Son of man," &c.

v. 75.—"Before the cock crow, thou shalt deny me thrice."

ST. MARK.

2. 5.—"Son, thy sins be forgiven thee." How did He know this?

v. 28.—"The Son of man is Lord also of the sabbath." How did he know this?

3. 29.—"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Had He authority to say this, and, if so, who gave Him this authority?

4. 12.—"Lest at any time they should be converted, and their sins should be forgiven them."

6. 11.—"It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city."

7. 29.—"For this saying go thy way; the devil is gone out of thy daughter."

8. 35.—"Whosoever shall lose his life for my sake and the gospel's, the same shall save it."

v. 38.—"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

9. 1.—"There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

v. 9.—"He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead."

v. 31.—"The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day." Was this conjecture or prophecy?

vs. 44, 46, 48.—"Where their worm dieth not, and the fire is not quenched." Three times.

10. 5.—"For the hardness of your heart he wrote you this precept."

vs. 29, 30.—"There is no man that hath left house. . . . But he shall receive . . . in the world to come eternal life."

v. 32.—"And he took again the twelve, and began to tell them what things should happen unto him." Conjecturally, or with Divine knowledge?

v. 39.—"Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."

v. 45.—"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

11. 2, 3.—"Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither."

v. 14.—"No man eat fruit of thee hereafter for ever."

v. 26.—"If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

12. 25.—"When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."

v. 34.—"Thou art not far from the kingdom of God."

v. 40.—"Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation."

13. 2.—"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down," and the rest of the chapter following.

14. 8.—"She is come beforehand to anoint my body to the burying," &c.

v. 13.—"Go ye into the city, and there shall meet you a man bearing a pitcher of water."

v. 18.—"Verily I say unto you, One of you which eateth with me shall betray me."

v. 25.—"I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

vs. 27, 28.—"All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee."

v. 30.—"Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

v. 62.—"Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

ST. LUKE.

2. 49.—"Wist ye not that I must be about my Father's business?"

4. 21.—"This day is this scripture fulfilled in your ears."

5. 20.—"Man, thy sins are forgiven thee."

6. 5.—"The Son of man is Lord also of the sabbath."

7. 27.—"This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Thus John was the messenger of the Divine Son.

vs. 47, 48.—"Her sins, which are many, are forgiven. . . . Thy sins are forgiven."

8. 48.—"Daughter, be of good comfort: thy faith hath made thee whole."

v. 50.—"Fear not: believe only, and she shall be made whole."

9. 22.—"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

v. 26.—"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

v. 44.—"Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men."

10. 12.—"But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city."

v. 14.—"It shall be more tolerable for Tyre and Sidon at the judgment, than for you."

v. 22.—"All things are delivered to me of my Father."

11. 9.—"Ask, and it shall be given you," &c.

vs. 16, 17.—"Others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom," &c.

v. 30.—"As Jonas was a sign unto the Ninevites, so also shall the Son of man be to this generation."

vs. 50, 51.—"The blood of all the prophets, which was shed from the foundation of the world, . . . shall be required of this generation."

12. 8.—"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

v. 10.—"Unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

v. 32.—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

13. 25.—"Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are," &c.

14. 14.—"Thou shalt be recompensed at the resurrection of the just."

15. 10.—"There is joy in the presence of the angels of God over one sinner that repenteth." (*bis.*)

17. 24, 25.—"So shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation."

18. 31.—"Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished."

19. 9.—"This day is salvation come to this house."

v. 30.—"Go ye into the village over against you; in the which at your entering ye shall find a colt tied."

v. 43.—"The days shall come upon thee, that thine enemies shall cast a trench about thee," &c.

20. 35.—"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

21. 6.—"As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down," and the rest of the chapter.

22. 10.—"Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water."

v. 16.—"I will not any more eat thereof, until it be fulfilled in the kingdom of God."

v. 21.—"But, behold, the hand of him that betrayeth me is with me on the table."

v. 29.—"I appoint unto you a kingdom, as my Father hath appointed unto me."

v. 31.—"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat."

v. 34.—"I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

v. 37.—"For I say unto you, that this that is written must yet be accomplished in me."

v. 69.—"Hereafter shall the Son of man sit on the right hand of the power of God."

23. 28.—"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For," &c.

v. 43.—"To-day shalt thou be with me in paradise." How did He *know* this?

v. 46.—"Father, into thy hands I commend my spirit."

24. 27.—"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

v. 44.—"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me."

v. 46.—"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

ST. JOHN.

1. 47.—"Behold an Israelite indeed, in whom is no guile."

v. 51.—"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

2. 19.—"Destroy this temple, and in three days I will raise it up."

vs. 24, 25.—"But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man."

3. 13, 14.—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," &c.

4. 10.—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

v. 14.—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

vs. 17, 18.—"Jesus said unto her . . . Thou hast had five husbands."

v. 23.—"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." How did He *know* this?

v. 26.—"Jesus saith unto him, I that speak unto thee am he."

v. 50.—"Go thy way; thy son liveth."

5. 8.—"Jesus saith unto him, Rise, take up thy bed and walk."

v. 17.—"My Father worketh hitherto, and I work."

v. 19.—"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do," and all the rest of the chapter.

6. 27.—"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." On what authority did He say this?

v. 29.—"This is the work of God, that ye believe on him whom he hath sent."

v. 33.—"The bread of God is he which cometh down from heaven, and giveth life unto the world."

v. 35.—"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

vs. 39, 40.—"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day . . . and I will raise him up at the last day," and the same at *v.* 44.

v. 47.—"He that believeth on me hath everlasting life," to *v.* 51.

v. 53.—"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," to *v.* 58.

v. 64.—"There are some of you that believe not."

v. 70.—"Have not I chosen you twelve, and one of you is a devil?" On whose authority did He say this?

7. 37, 38.—"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

8. 12.—"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

v. 28.—"When ye have lifted up the Son of man, then shall ye know that I am he." An assumption of the incommunicable Name, Exod. **3.** 14.

v. 38.—"I speak that which I have seen with my Father."

v. 42.—"I proceeded forth and came from God; neither came I of myself, but he sent me." How did He *know* it? was it a *mere* conviction?

v. 51.—"Verily, verily, I say unto you, If a man keep my saying, he shall never see death." A very daring assertion, as it was felt to be.

v. 58.—"Verily, verily, I say unto you, Before Abraham was, I am"; *vs.* 24, 28.

9. 5.—"As long as I am in the world, I am the light of the world."

vs. 35, 37.—"Dost thou believe on the Son of God? . . . Thou hast both seen him, and it is he that talketh with thee." The man born blind and the woman of Samaria were the only recipients of statements so explicit.

10. 15.—"As the Father knoweth me, even so know I the Father," &c.

vs. 28, 30.—"I give unto them eternal life; and they shall never perish. . . . I and my Father are one."

v. 36.—"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

11. 25, 26.—"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

v. 40.—"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

v. 43.—"Lazarus, come forth." Was He obeyed and, if so, how did He *know* that He would be?

12. 23.—"The hour is come, that the Son of man should be glorified," &c., to *v.* 28.

v. 32.—"And I, if I be lifted up . . . will draw all men unto me."

v. 44.—"He that believeth on me, believeth not on me, but on him that sent me," to *v.* 50.

13. 19, 20.—"Now I tell you before it come, that, when it is come to pass, ye may believe that I am he . . . he that receiveth me receiveth him that sent me."

v. 21.—"Verily, verily, I say unto you, that one of you shall betray me."

v. 38.—"Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

14. 2.—"In my Father's house are many mansions." Is this revelation or conjecture?

v. 6.—"I am the way, the truth, and the life: no man cometh unto the Father but by me." Is this true, and, if so, why?

v. 9.—"He that hath seen me hath seen the Father."

v. 16.—"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

v. 19.—"Because I live, ye shall live also."

v. 23.—"If a man love me, he will keep my words: and my Father will love him," &c., to the end of the chapter.

15. 1.—"I am the true vine, and my Father is the husbandman," and the rest of the chapter. Is this arrogant assumption, or the very truth?

16. 4.—"These things have I told you, that when the time shall come, ye may remember that I told you of them," and the rest of the chapter.

17. 1.—"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," and the rest of the chapter.

18. 36, 37.—"My kingdom is not of this world. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." *Quid veritas? Vir qui adest.*

20. 17.—"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

vs. 21, 23.—"Peace be unto you: as my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

v. 29.—"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

21. 6.—"Cast the net on the right side of the ship, and ye shall find."

vs. 18, 19.—"Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. . . . Follow me."

v. 22.—"If I will that he tarry till I come, what is that to thee? follow thou me."

The testimony of St. John to the nature of Christ is known to be conclusive; but it will be seen by the quotations from the other Gospels that it is impossible to accept some of our Lord's most characteristic statements and deny to Him the function and character to which He distinctly laid claim, and in attestation of which claim He suffered and died.

The foregoing passages have been extracted to show, as the cumulative presentment of them alone can do, the kind of knowledge our Lord must have possessed if he spoke them with any truth, and if we are to receive them with any confidence. They involve the whole question of His Divine mission as the Saviour and the Christ. It is wholly gratuitous to make an exception in one or two cases, and to say we must conceive the self-imposed humiliation of our Lord (was His humiliation *self*-imposed?) to have allowed or required limitations of His knowledge in such a matter, for example, as the authorship of Deuteronomy. Doubtless this might have been so had the question been a merely critical one, involving no important consequences. But if the substantial genuineness of that book was essential to the reality and the truth of the revelation it was supposed to contain, and our Lord appealed to that revelation as authoritative on such an occasion as his conflict with the Evil One, then it is impossible to regard as of no importance any assumption involving an error fatal to its value as a record of Revelation.

For instance, when our Lord said, "Thou shalt not tempt the Lord thy God," basing this upon words ascribed to Moses,

"Ye shall not tempt *Jehovah* your God as ye tempted him in Massah"; surely the previous truth and reality of the revelation by which it was shown that Jehovah was their God, as also the historic fact of the tempting Him in Massah, was implied in our Lord's appeal to what was "written." To separate the precept from the reference to the incident in Massah, to accept the one and not the other, is entirely arbitrary and unwarrantable.

And as for the precept itself, if it was merely the conjectural precept of Moses and had no Divine authority, then Christ was not warranted in appealing to it; and if it had actual Divine authority, then it possessed this authority because it had been communicated by Moses, and because he had been commissioned to communicate and commanded to announce it. And then the framework of the history setting forth this Divine mission of Moses is trustworthy, so far at least as the essential fact and reality of his mission is dependent upon its being so, a condition which must involve the objective character and appreciative recognition of the means and agency by which his mission and message were authenticated; that is to say, the mission of Moses, or whoever he is to whom we are indebted for the knowledge of Jehovah as the God of Israel, who brought His people out of the land of Egypt, is as dependent for its authentication on the miraculous and the supernatural as the mission of Christ is.

Christ especially appealed to His mighty works as essential elements in the proof and testimony of His mission. If Christ appealed to them we cannot dispense with them. They are part of the historic setting of His life, and of the witness to His mission. But if Christ was content to appeal to them,

and thought it needful to do so, we may be quite sure that the presence of the miraculous was not less indispensable to Moses for the authentication and attestation of His mission and claims. And as it is certain that the worship of Jehovah, recognised by Christ as Divinely-commanded, in the hour of His temptation, if not invented and spontaneously adopted by Israel, must have been revealed to the nation; so it is only by the due recognition of this fact that we can escape from the necessity of charging our Lord with defending Himself in His temptation by means which involved the recognition on His part of imposture and falsehood when He acknowledged His obligation to the worship of a Being, who, instead of having expressly revealed Himself to the people whom He had chosen out of all the families of the earth, was only the figment of their own imagination, and His favour the creation of their national pride.

But if the history as we have it in Deuteronomy, and the latter Books of the Pentateuch generally, instead of being contemporaneous, and therefore genuine and authentic, was somehow loosely thrown together seven centuries afterwards, and compiled out of hazy, floating, and mythical traditions; then it is absolutely certain that we can rely on nothing that it says, and, least of all, upon that framework of the miraculous and the supernatural by which, as appears from the narrative, the Almighty Maker of the universe, the Lord of heaven and earth, was pleased to reveal Himself as the covenant God of Israel, who had made Himself known to and had chosen their fathers of old, and in witness of this revelation had promised to their descendants in the far future the possession of the land that flowed with milk

and honey, and in their own days was about to make good His promise, having in token thereof already delivered them from the land of Egypt and out of the house of bondage.

If the mediation of Moses was a misconception, an error of the imagination, a fiction highly elaborated and developed in the time of the late monarchy (and, if so elaborated, it can for all practical purposes have been no better than a fiction, while the narrative in Exodus is confessedly little more), then the supposed revelation of the name and character and law of God, alleged to have been given by Him, vanishes altogether and comes to nought: even the first commandment, "I am the Lord thy God which brought thee out of the land of Egypt and out of the house of bondage" is reduced to a nullity; for it is presumably impossible that God can have spoken it Himself from heaven without a human agent or mediator, and we cannot be sure that He spake it by Moses, or that if it was spoken by Moses he had any right to speak it in the name of God. And most undoubtedly, if the narrative of His speaking it by Moses is to be referred to the 8th century before Christ, we have no ground whatever to believe that Moses was the mediator of this revelation, or that this was the form in which the revelation was given, or that that which was given was in any true sense a revelation. The foundation pillars of the primeval revelation are shattered to the ground, and we have no more reason to believe in the reality of the Mosaic revelation than we should have to believe in the Divine mission of Christ if it could be proved that He wrought none of His mighty works, and did not rise from the dead.

Thus it is that the authorship of Deuteronomy is not merely a question to be given over to the critics as though it had no relation to the fact of revelation or to the claims of Christ, because it is absolutely certain that its history, if of the time of Josiah, must be worthless as history; and we are not at liberty to cull one or two fragments from its narrative and to dignify them with the name of Revelation merely because they happen to coincide with certain preconceived ideas of our own, which we choose to regard as of the essence of Revelation. What may have been the actual circumstances attending the formation of our present Deuteronomy it is hopeless to discover with any degree of certainty. It has already been shown that there is abundant evidence for the existence of a great part of it long before the time to which it has over-hastily been assigned by modern theorists; and its existence in that age, together with the use then made of it, is no slight guarantee for its earlier and traditional origin. For if, like the Proverbs of Solomon, it was known and recognised in the time of Hezekiah, a very great step has been made towards the tracing of its earlier pedigree; nor is Hezekiah or his "men" likely to have confounded the respective ages of Solomon and of Moses, or to have been unable to identify the work of the one if they were able to determine that of the other.

I have thus thrown the weight of my argument on our Lord's appeal to Deuteronomy, because the genuineness of that book, or at all events its authenticity, is of such prime importance, and because it serves to illustrate the nature of His appeal to Scripture; but it will at once be seen that this is entirely consistent with and corroborated by the use He

makes of Scripture in the other instances quoted. And it is impossible to shut our eyes to the sacred and Divine character which He everywhere assigns to Scripture, as it is to suppose that in so doing He was merely adapting Himself to the ignorance and prejudice of the age, or was restrained by the conditions of His humiliation from dispelling the ignorance or correcting the prejudice. There can be no question that if the authority of the Scriptures to which He appeals is overthrown, His own authority is destroyed with it.

The attempt has been made to counteract the effect of our Lord's appeal to Scripture, the strength of which lies in its highly cumulative character, together with that of the manifold instances in which we must postulate the possession by Him of superhuman and Divine knowledge, by reference to the one occasion, recorded by St. Mark only, on which He said, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."* That is to say, the uniform and manifold way in which our Lord makes His appeal to Scripture is to be set aside on the supposed ground of His voluntary ignorance, because in reference to a matter which it was no part of His mission to reveal, He has declared His ignorance; and this is a solitary instance. It must be borne in mind that in so doing He has acted consistently with His conduct in similar cases. How little He has revealed to us of the mysteries of the unseen world and of the future state. What has He told us of the condition of the departed at the hour of death, of the nature of the life

* St. Mark 13. 32.

to come, of the blessedness of being with Him, or of the terrible alternative? On all these points it was manifestly no part of His plan to give us any light. However absorbing their interest, it does not concern us to know more about them. The hour is fast approaching when we shall know all that is to be known. Meanwhile we are to be kept in ignorance, and it behoved Him as a man, in this point, to share our ignorance. But this is vastly different, not merely from leaving us in ignorance on certain curious questions raised by ingenious and inquiring minds, but from absolutely misleading us on such points of primary importance as the validity of the Old Testament revelation, and the reality of the Divine message by Moses. Here it is important that we should not be misled; for if there is any flaw in the revelation we have received from Moses, or if we have been led to accept that as Divine which was earthly and human, and He has encouraged us in that mistake, then, inasmuch as His own revelation rests upon the revelation of Moses, and He has assured us that no tittle of the Law should pass till all had been fulfilled, the error in the one case involves also an error in the other, and the foundation of that which purports to be truth is found to be laid in falsehood. This is a consequence which we cannot accept, involving as it does a lower estimate of Him, and the fatal admixture of falsehood and fraud in the premisses of his own position—"Had ye believed Moses, ye would have believed Me, for he wrote of Me; but if ye believe not his writings, how shall ye believe My words."

Lastly, our Lord's disclaiming any knowledge of the day of judgment may be compared with two or three other

occasions on which He made somewhat similar statements, equally capable of being perverted if pressed to their logical conclusions—"Why callest thou me good? there is none good but one, that is, God," Matt. **19.** 17; Mark **10.** 18. and the no less startling statement, "My Father is greater than I," John **14.** 28, more especially when set over against that other, "I and my Father are one." Compare also Matt. **20.** 23; Mark **10.** 40. We should not be warranted in pressing these statements for the purpose of impugning the sinlessness of Christ, or of maintaining that He was not very God of very God, and so neither are we warranted in arguing from our Lord's confessed ignorance of the day of judgment, that He was also ignorant of the authority on which the Law rested, and mistook a human forgery for a Divine command, and regarded it as the channel of an authoritative Revelation.

XI.

A popular and lively writer, the Rev. George Adam Smith, in "the Expositor's Bible,"* has fixed the date of Isaiah, **40—48**, between 555 and 538 B.C., when he is supposed to have had before his "natural" eye the spectacle of the opening career of Cyrus. It seems to be forgotten that Cyrus is only mentioned once in each of two consecutive verses in the whole prophecy, **44.** 28; **45.** 1. It is therefore somewhat of a liberty to assume that he is the main subject, even of these chapters, especially in view of the 40th, 42nd, and 43rd chapters, which point so clearly to a helper who is not human. But let it be granted that these chapters

* *The Book of Isaiah*, Vol. 2. 13.

refer mainly to the career of Cyrus and to the hopes created by that career. Let it be granted that this is their primary and their only historical meaning. Then I would ask, did they or did they not predict the return? If they did, was this a mere human inference or a patriotic aspiration? There were, it may be presumed, no natural grounds on which to believe that the year 536 would witness the promulgation of the edict of Cyrus or the emancipation that would follow it; but if not, the prophet's hopes must have rested upon the Divine promise given by Jeremiah, as we are told Daniel's did, 9. 2. That is to say, we cannot naturally account for these hopes without presupposing a promise which, so far as it was worth anything, was more than natural. That is to say, if this writer is to be deprived of his predictive endowment in order to make his writings intelligible, it would seem that he must have believed that his predecessor possessed these endowments which were the ground of his own aspirations; and even he himself, if his aspirations were anything more than merely vague hopes of coming release, must have possessed some elements of prophetic power, if, that is, the events of 536 were, *indeed*, anything more than the accidental correspondence of fact with the hopes to which he had given utterance.

It is, humanly speaking, not more possible to foretell events that are to happen in fifteen years' time than it is in fifty; and, therefore, if we are to regard these chapters as in any sense prophecies or predictions which were Divinely imparted and Divinely fulfilled, we gain nothing by assigning them to 555–538, instead of putting them a century-and-a-half earlier. The only advantage of so doing is to persuade ourselves that we have made their utterances more intelligible on natural

principles, while we have really deceived ourselves into supposing them capable of being so explained; because if they are really of the date assumed, and the events which followed really fulfilled them, they are no more intelligible than they were before. It is this which is so unsatisfactory in the modern popular treatment of these and similar matters, that prophecy, fulfilment, Divine illumination, and the like, are continually paraded before our minds, while all the time there is a foregone conclusion in reserve that there is and can be no such thing as prophecy proper, and that any correspondence between fact and prediction is either to be explained by assigning a later date to the prediction, when it came within the range of practical foresight, or by supposing that the prediction brought about its own fulfilment, or else, that whatever correspondence we can trace is the effect of misconception, and is due merely to accident.

It is a position such as this which characterises the modern popular mode of writing. The belief in the supernatural pure and simple is an intolerable superstition. It must on no account be allowed or presupposed, and if it is verbally assumed, or the phraseology of it made use of, this is only with the object of more effectually disguising the real purpose and end of the method adopted, which is to efface from the mind the last traces of a belief so prejudicial and so preposterous, and to reduce all the phenomena of prophecy to the limits of the ordinary, and to conform them to the standard of our own experience. The real object of this is to make all religion an emanation from our own consciousness, instead of regarding the religion of the Bible as a trust committed to certain chosen individuals for the benefit of

mankind, which instead of being originated or invented by them, was actually communicated to them by the grace and goodness of a Being who thus condescended to reveal Himself, and to make known His will. We have a right to ask how does the assigning of Isa. **53** to the middle of the sixth century before Christ make it one whit more explicable or intelligible if it only received its full significance in the history of Jesus Christ, and if it did not receive its full significance in that history, what events known or imaginable of the sixth century can be supposed to have occasioned it? If on the other hand it was more truly fulfilled in the person of Jesus Christ than in any one else, was this a casual coincidence, or was it in any degree the effect of the prophecy itself? if it was not, why are we to be precluded from regarding the fact that Isaiah wrote thus in the eighth century B.C., as not only not beyond the compass of the Divine power, but also as not beyond the apparent indication and evidence that such was the power exercised?

It is not a question of what the Almighty could have done, it is merely a question of what He has done, and whether this is what He did. It is a question, as Driver puts it, of "the analogy of prophecy." I take, therefore, the fifty-third of Isaiah. I say let it be granted that this was written in the latter half of the sixth century B.C., about 540. Then who is there of whom it can conceivably have been written? "I pray thee of whom speaketh the prophet this of himself or of some other man?" Was it Isaiah? was it Jeremiah? was it the great unnamed? was it the goodly fellowship of the prophets generally? was it the ideal and personified nation? or who was it of whom he wrote? Can it have been even approximately true of

any or all of these? I think not. But six centuries afterwards One appeared of whom it might have been written in His own time, of whose right to claim a close correspondence with the portrait, or at all events a closer correspondence than any one else that can be mentioned, there is no shadow of doubt. Are we then to say that the correspondence in this case was a mere casual coincidence, that it had no meaning, and was intended to have no meaning, or may we venture to suggest that possibly this correspondence may really have been the purpose with which the passage in question was written; that as it was wholly beyond the power of any human agency to produce it, so, being produced, it was intended to suggest to us the propriety of assigning to it an origin which was at once independent of the prophet, and which, inasmuch as the correspondence was so clear, can only be regarded as Divine.

XII.

There are certain ruling principles which characterise modern critical theology. 1. A rooted dislike of miracle. 2. An inherent objection to prophecy. 3. A disbelief in revelation.

1. Science, it is presupposed, has absolutely exploded miracle. Miracle exists only in our own imagination; it is a subjective error which must be got rid of at any risk and at all costs. Then, I ask, what about the resurrection of Christ? was that also a subjective error? Did He or did He not rise again to life after having died? because, if He did, then to talk about miracle being disproved or exploded is absurd, for if Christ, after He had died, raised Himself to life again, that was, and always must be, a miracle; and if we admit one miracle, it is only a matter of degree and a pure matter

of evidence how many we admit. The charmed circle of science has been broken, and one breach renders others possible or even probable. Of course, if we decide that Christ did not rise, then there is an end of the whole matter. There is no further need of argument. There is no room for discussion.

2. Prophecy must in like manner be brought within the circle of the regular, the ordinary, and the natural. It is not the one phenomenon that differentiates the Old Testament literature; it is strictly analogous to the poetical rhapsodies that are common to all literature, and possesses no features that are not shared by them. If Isaiah mentions Cyrus, he must have had experience of Cyrus. What passes under his name must have been written after Cyrus appeared.

Canon Cheyne* speaks (2. 207) of the difficulty of explaining the "wonderful" passages of Isaiah, and says it arises "partly from the abruptness with which they are introduced, partly from the apparent inconsistency of some of the expressions," and "partly from the extraordinary distinctness with which the most striking of them, at any rate, prefigure the life of Jesus Christ." The same writer admits that as we read chapter 53 we are conscious of something of the impression it produced on the Earl of Rochester, who "was convinced, not only by the reasonings he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did, ever after, as firmly believe in his Saviour, as if he had seen him in the clouds." Then if this be so, where, I would ask, is the inconsistency or the unreasonableness of ascribing the special character of this passage to the Divine intention which was claimed for it by

* *The Prophecies of Isaiah*, 4th Edition, 1886.

Philip the evangelist? Such an inference would, of course, not be scientific, for it is impossible to have a scientific proof of any such thing as prophecy. It is impossible to have a scientific proof of the special manifestation of the will of God. There was nothing scientific in the action of Christ or the teaching of Christ. Nor is it possible to have any *special* declaration of the will of God conveyed in a scientific manner or by scientific means, for science is concerned only with the orderly workings of the Divine mind in nature; whereas, if prophecy is a fact, it is independent of, and superior to, the ordinary operations of nature. Every attempt, therefore, to explain the phenomena of prophecy by reducing them to the terms of the experimental and the natural must necessarily be destructive of prophecy, if, indeed, there is any such thing.

Now my position is, that the phenomena of Old Testament prophecy, apart altogether from its predictive features, are such as to defy explanation upon natural principles, and to be entirely without parallel elsewhere; and I point to Isa. **53** as illustrating my position. It defies explanation, whether written in the 6th century or the 8th, and as it thus defies explanation upon any other supposition than that of Philip the evangelist, a strong presumption is created that the character he claimed for it is its real character. This, of course, is not a position that is capable of being demonstrated, or therefore that is scientific; but, so far as it is a just and valid position, it is one that involves and implies the exercise of the supernatural. And if the prophet was enabled to write, as he did, in language which could not refer to himself or others, but did refer to Jesus Christ, and was intended to do so, this can no more be accounted for

or explained naturally than the mention of Cyrus by name can. And it is only throwing dust in our eyes to say that the mention of Cyrus by name, in the time of Isaiah, is more contrary to "the analogy of prophecy," or more difficult of explanation than the utterances of the 53rd chapter are, *always supposing that these utterances were intended by the Holy Spirit to refer solely to Jesus Christ, and were imparted to Isaiah with that intent.* With this proviso it is certainly not more easy to account for or explain Isa. 53 if we suppose it written at Babylon in the sixth century, than at Jerusalem in the eighth. Nothing whatever is gained on behalf of "the analogy of prophecy" by referring it to the later date unless, that is, in so doing, we hope to elude suspicion as to our disbelief of its true character by bringing all its phenomena within the limits of the purely natural, historical, and personal. But if that is our secret hope, the sooner we confess it the better, in order that men may know what it is we are really aiming at, which is the denial of prophecy as a phenomenon out of the region of the ordinary, the experimental, and the scientific.

If Isa. 53 stood alone, it might be more easy to deal with it; but it is one only of a large number of scriptures that must ever remain hopeless enigmas if dealt with as merely natural productions, for it is not in the prophets only that we meet with apparent prophecies. The Psalms are full of passaages tht can never have referred to any human writer, and the Books of the Law, and the historical books, as a whole, present numerous features that are confirmatory of this position, and are of the nature of prophecy. And it is only by doing violence to these and the like features that we

can reduce the scriptures of the Old Testament to the same level as the ordinary literature of other nations. The Old Testament literature either is, or is not, entirely exceptional; if it is not, we must belie its witness to itself and obliterate its most characteristic features; if it is, there is nothing to be done but to confess its unique character and to decide accordingly.

3. The dislike of miracle and the objection to prophecy arise from and involve a disbelief in revelation as a real and actual fact, and this disbelief infects and underlies the mass of our modern thought. The simple question is, whether the God of nature has ever spoken to us in any other way than by nature, or whether the indications of His having done so may not rather be referred to the spontaneous action of our own minds, which we father upon God and attribute to Him, when they really emanate from ourselves. This is the position of Kuenen, who regards Christianity as one of the principal religions of the world, with no more claim to a real objective origin than any other. All the miracles of scripture therefore are resolved at best into erroneous subjective impressions, and the prophets of the Old Testament had nothing more than their own convictions to rest on and are proved to have been false prophets by the failure of their predictions to be realised. Now, of course, if we take the Old Testament alone, and by itself, it may be possible to establish this position more or less successfully; but if the Old Testament is part of a whole, of which the ultimate and more significant part is the New Testament, and the facts of the Christian religion, then we are not only forbidden so to take it, but our estimate of the Old Testament must be

affected by our judgment concerning the New. We fall back then, as before, upon the resurrection of Jesus Christ. This either was, or was not, a fact. If the laws of nature are supreme and universal, it obviously was not a fact, because it fundamentally contradicts them; but if it actually did occur, without mistake or illusion, then it not only is impossible to say what other marvellous facts may not have occurred in the long course of preparation for that event, but also the occurrence of it renders probable such a course of preparation, with all its attendant features of miracle and prophecy.

But if Jesus Christ really and actually lived again after having died, it becomes absolutely certain that God has spoken to us in a manner other than by nature. For He has spoken to us by His son, who exercised an absolute command over nature, and appealed to His command over nature as supplying the credentials of His mission and origin. I by no means say that this is the only way of representing or regarding the mission of Christ, but I do venture to affirm most emphatically that in whatever way we regard Christ, we cannot fail to recognise the fact that He advanced His own mighty works as bearing valid testimony to His Divine claims. We cannot therefore accept Him and reject His works, and we cannot accept either Him or His works without acknowledging the action of the supernatural, and without taking our stand upon an elevation which is above the reach and the demonstration of science. It is impossible to explain scientifically any one of Christ's miracles, as it is to prove or explain scientifically His own resurrection. But if we have sufficient reason to believe that God has actually spoken to us by His Son, we must regard it as not wholly improbable

that He may have spoken as truly and miraculously in the ages before He came, as He did when He came in the fulness of time. The one question which underlies all others, is the question whether or not Christ truly rose from the dead, and whether or not He had an exclusive right to be called the Son of God. If He had, then the cause of supernatural religion is secure; but if there is no adequate reason to believe in the supernatural, then it becomes impossible to believe in Jesus Christ; for not only did He deceive Himself, but He did likewise most completely deceive us.

If, however, we accept the resurrection of Jesus Christ as a literal and actual fact, a rising again to life after having been dead, we are virtually committed to a belief in the general character and framework of that history which led up to it, and of which it claimed to be the purpose and the outcome. The redemption of Israel from Egypt, the giving of the law, the Divine guidance and direction of the fortunes of the nation, as declared and interpreted by the prophets, are all presupposed in the history which set the seal to those events, and consequently it is of vital importance that these things are not fictions or fictitious representations of distorted facts. Every investigation therefore which tends to confirm and verify them as historic and real is of value in relation to the history of Christ, and every investigation which tends to show that the true origin of the Law was not human, but Divine, is likewise of value, and the witness of the prophets is conclusive evidence to their estimate of its character as Divine, and so far confirmatory evidence of the claims of Christ.

"*If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*"

APPENDIX.

ON THE PENTATEUCH.

The aspect of the Pentateuch controversy has changed considerably from the days of Davidson and Colenso. Having previously passed in succession through the several stages indicated with sufficient accuracy by the terms of the so-called documentary, fragmentary, and supplementary hypotheses, as well as that of the numerous authors of Ewald's Great *Book of Origins* and other modifications of each or all these theories, it has assumed of late a somewhat altered character. Davidson contented himself with a first and second Elohist, a Jehovist, and a Redactor. Colenso was more intent upon destroying the historic value of the Pentateuch, which he attacked with a kind of fiendish joy, than upon framing a theory of its composition, and of recent years a new phase has altogether been imparted to the controversy by the supposed discoveries of Wellhausen, Kuenen, and Robertson Smith. Reuss and Graf are credited with having first started the hypothesis which these writers have revived and galvanised into life, but it is the Scotchman and the German who have succeeded in attracting public attention to it and making it popular in England.

Before dealing with this hypothesis it may be as well to consider briefly some of the causes which have led to its invention and contributed to secure its success with scholars and theologians. In the first place people have started with the notion that inspiration was a characteristic of Scripture that they had to reckon with and account for, to define and explain. Instead of coming to the study of Scripture as they would to that of any other ancient writings, they have somehow found themselves confronted with the notion that these

writings were of a different kind, that they claimed for themselves a different origin, and required a different method of treatment. And though upon further acquaintance with the matter they have learnt to discard this notion, it has, nevertheless, exercised an unconscious influence over them, from which they have not been able wholly to shake themselves free. The influence may have shown itself in an extreme revulsion in the opposite direction, but the influence has been there, and may even have stimulated the animosity against the original notion.

Now, in order to do justice to Scripture, we must endeavour to regard it in the dry light of a mind which has disabused itself of all previous conceptions and theories of inspiration. If the books of the Bible are inspired, they are not inspired because they are the books of the Bible, but they are the books of the Bible because they are inspired. That they are found in what we call the Bible is a mere matter of fact; but, in studying them as such, we have nothing to do at present with how they came to be there. It is possible that our study of them may serve to convince us that they should be where they are; but, though that may be our conclusion, we cannot be too careful lest it should form part of our premisses. It is quite possible that the utmost value may attach and the utmost reverence be due to the earliest records of the Old Testament, even though we hold no particular theory of inspiration, or though we are ignorant of the origin of them or the several writers who composed them. This may or may not be the effect of our inquiry—it must by no means be allowed to bias our judgment one way or the other. Now, there can be little doubt that men have come to the study of the Old Testament with a mind full of preconceptions not only against the idea of inspiration, but, in the case of the Pentateuch, with the fixed conviction that the idea of its traditional origin is absurd. Once more, there can be no question but that men's judgment on these books is swayed by their theories of the supernatural. They start with the preconception that every narrative of the supernatural is self-condemned and unworthy of the name of history.

If, therefore, the supernatural is encountered it must by all means be explained away or resolved into such elements as are compatible with ordinary experience. But in all treatment of Scripture there is a previous question involved and inevitable—namely, What are we to do with the supernatural? Is the supernatural only another aspect of the natural, or is it possible anywhere to draw a hard and fast line between them? We have no hesitation in the answer to be given to this question, and as an indication of the *where*, we would instance the Resurrection of Christ. If that resurrection was a fiction or a delusion it may and must be resolved into something ordinary and natural; if it was a fact no ingenuity can so distort it.

In like manner there are sundry narratives in the Old Testament—and especially the Pentateuch—which, if they are narratives of fact, are manifestly instinct with the supernatural and defy all honest attempts to explain them. To start then with the assumption that these must be eliminated is to prejudge the question which confronts us on the very threshold of our inquiry. We are not, of course, to assume that they are narratives of fact—that is a step equally pernicious in the other direction—but we must be no less careful not to exclude from our horizon the possibility that they may be. One other observation must be made. It is quite possible to have the most authentic information and yet to be ignorant of the source from which it comes. We have daily illustration of this truth in the journals which we read every morning of our lives. The information there communicated comes through certain well-known channels, but the ultimate source is undiscoverable. It is the channel which vouches for the source. A knowledge of the name and accidents of the original source is not essential to the authenticity of the narrative. In like manner if it could be proved that St. Matthew did not write the Gospel that bears his name, it would by no means follow that that Gospel was not authentic in its information. Its genuineness would be disproved, but its authenticity might remain unimpaired. People are apt to be confused between the authenticity of a narrative and the genuineness of its

alleged channel; but these are entirely distinct. If a history purports to be written by a certain man, and it can be proved that he did not write it, that circumstance undoubtedly tends to disparage its authenticity because on the hypothesis one of its supposed facts is found to be a fiction; but if a history is ascribed to a certain person, and it can be proved that he did not write it, that proof by no means invalidates the history, except so far as the history makes itself responsible for the authorship ascribed to it, and if it is silent on the matter of authorship the reality of the facts and the veracity of the narrative may still be unimpeachable. The name of Moses has become inextricably associated with the Pentateuch, and it is assumed that if that association is fictitious there is an end to the trustworthiness of the narrative; but it by no means follows that this is the case, except so far as that association is due to the narrative itself. There may have been many authors to the narrative of the Pentateuch, and yet it would not follow that the joint narrative would be untrustworthy. The trustworthiness of the narrative depends upon other considerations, which do not properly enter into the analysis of the narrative. It is possible that the analysis of the narrative may prove it to be unworthy of its traditional character, or that analysis may fail to prove anything of the kind; but, at all events, the analysis of the narrative is one thing and its credibility and authenticity quite another; and these, in the case of much of the Pentateuch, are independent of the truth or falsehood of the tradition which has ascribed its authorship to the work of Moses. That it was written by Moses is not the only possible condition of its being true as history. The issues which depend upon its being true as history are more important than those which turn upon its authorship by Moses, except so far as the one involves the other.

Now it seems that all of these considerations must have a direct bearing upon the way in which we approach the study of the Pentateuch. We must disabuse our minds of all theories of inspiration. We must not suppose it necessary to prove the Pentateuch to be inspired. We must not let any notion of

inspiration bias our inquiry. If inspiration is a fact it will take care of itself; if it is a fiction we need not care for its departure. And so with the supernatural—it is on its trial; but we must not prejudge the case before it has been wholly heard. When the Exodus has been reduced to its lowest dimensions it remains one of the most remarkable and assured facts of history, and there are many of its features that supply a very reasonable framework for the supernatural which may even afford, on the whole, an explanation more consistent than any other, and one that may leave less room for gratuitous conjecture. And though it should by no means be demonstrable that A, B, or C wrote this or that section of the Pentateuch, it will not for this reason be improbable that we may have preserved in it an authentic chapter of history. It is not to be denied that as the Bible comes to us, and as we have received it, there is a presumption in favour of the belief that the Pentateuch was the work of Moses. In the course of transmission it is conceivable that there may have been marginal annotations and additions that have become incorporated into the text. The narrative of the death of Moses, for instance, forming as it does an appropriate termination to the book, may conceivably have been of such a kind, together with some others; but notwithstanding these, the work as a whole at first sight may not unnaturally seem to belong to him. Indeed, if we are to accept it as authentic history, there is no theory of its origin so consistent and probable as this.

So difficult is it to keep distinct and separate the two questions of authorship and authenticity, that our views about the one cannot fail to affect those of the other. The modern tendency, however, has been not only to reject as preposterous the idea of Mosaic authorship, but to split up the Pentateuch into a multitude of fragments, and to degrade at all events a large portion of it a thousand years. First, we are told to distinguish very carefully the three codes, Exod. **21—23**, Deut. **12—26**, and the Levitical code scattered through Exodus, Leviticus, and Numbers. This last, we are confidently assured, is the work of Ezra, while the several fragments of history, making up

the remainder of the work, are cut into pieces and distributed among the first and second Elohist, the Jehovist, the Redactor, and others, according to the subjective fancy of the critic. It may very fairly be doubted whether there is any instance in which we may not be sure about the date of a work within a thousand years. If the bulk of Leviticus could ever have passed as the work of Moses with the Buxtorfs, Castells, and Waltons of two centuries ago, how is it that it was reserved for this age to discover that it was the work of Ezra? We must surely be wrong in our estimate of their scholarship if it was so lacking in critical perception depending thereon as this would seem to imply, and yet these great scholars have left behind them memorials of their scholarship such as are not likely to be surpassed. It seems, therefore, altogether as absurd as it is audacious to base this opinion on the ground of scholarship. Indeed, the critics know perfectly well that it is not on this ground that it can be based. As Kuenen says:—

"The critic has no other Bible than the public. He does not profess to have any additional documents inaccessible to the laity, nor does he profess to find anything in his Bible that the ordinary reader cannot see."

It is therefore on the ground of ordinary common sense that we are invited to judge this matter, and we gladly accept the invitation. And surely on this ground we may well ask, What is the conclusive reason for accepting the idea that the Priestly Code was the work of Ezra, which has hitherto escaped all the greatest scholars of the Jewish and Christian Church till it flashed on the minds of Graf and Wellhausen? We may ask this question, but there is little hope of obtaining an answer, for, strictly speaking, reason there is none. The only reason that can be assigned is the novelty and fascination of the theory. If Ezra is stated to have come to Jerusalem with the law of God in his hand (7. 14), it is forthwith assumed that he had recently invented it brand-new; and the same is asserted as confidently as if the passage quoted were not merely the only one relied upon, but as if that passage alone placed

it beyond all doubt. But of evidence, strictly speaking, there is not a tittle, if this particular interpretation is rejected of a very plain statement, in which it rather appears from the context that the book in question was one which had for ages been received as the law of Moses; for why are we to believe Ezra when he says that the law was in his hand and not to believe him when he says it was the law of Moses, the man of God (3. 2)? Why are we to infer that the law "in his hand" was a recent fabrication when he tells us it was as old as Moses? It is to be observed also that this very expression is used not by Ezra of himself, but by Artaxerxes of him in his imperial decree. It may, indeed, be too much to suppose that the king had personally investigated the claims of this law which was in Ezra's hand, but at all events his use of the expression shows that he, too, must be added to the dupes whom the Jewish scribe had succeeded in imposing upon, over and above the whole mass of the exiles, for if Ezra was the author of this law, which is admitted to have been "practically identical with our present Hebrew Pentateuch," he must really have persuaded them that his new invention was a thousand years old, or they must have known it so well as to need no persuasion. But whole nations are not commonly thus imposed upon with regard to the laws that they consent to obey, nor are persons in the position of "Artaxerxes, king of kings," so ready to be the victims of a priest like Ezra, who was at once a foreigner and a captive. Moreover, as Ezra was not the *high* priest, he must either have been the agent of Jesus, the son of Josedech, or must have succeeded in securing *him* also as his colleague and accomplice in the transaction. All these elements must be satisfactorily dealt with before we can accept the theory that what Ezra tells us about his promulgation of the law is equivalent to an admission that he himself had originated it in Babylon, or that this is what we are justified in reading between the lines as the true and authentic meaning of the simple statement made by the principal actor in the transaction. If there were strong reasons of another kind for believing that the historical code was something which had

grown up in Babylon, we might readily think to find some indication of it in the Book of Ezra, but when these reasons are themselves theoretical, we see that it is only one theory supporting another: of reasons other than theoretical there is not even a shadow.

Yet it is on grounds not more solid than these that we are asked to accept the most extravagant assertions, and are threatened with the most disastrous consequences as "indolent theologians" if we reject them. It is fundamentally important to observe that the entire theory is based upon conjecture. Of historical evidence, properly speaking, there is not a vestige, unless we suppose that the statement of Ezra means something which it does not appear to mean, which it certainly was not intended to suggest, and which is in direct contradiction with other of his own statements. Let alone the "legal fiction" by which, as we are told, the whole body of priestly law was habitually ascribed to Moses—which, be it observed, however, is a pure assumption—how are we to take it when Ezra further speaks of the "law of Moses" as that "which the Lord God of Israel had given" (7. 6). Was this also a fiction? Would it be possible to speak of any body of laws, whether of recent fabrication or of gradual accretion, as "the law of Moses which the Lord God of Israel had given," without incurring the reproach of an actual lie, which cannot fail to colour and stamp altogether our estimate of the writers of the Old Testament? If they spoke of their own works in this way, however pure and salutary their intention, we can only regard them as impostors. We are asked to believe that it was the history which was inspired, and not the record of the history; but if this is a fair sample of the history of the so-called law of Moses, where are we to discover in it the indications of inspiration? On the other hand, a writer needs no special endowment of inspiration to preserve him from such an abuse of language as this would have been. It is not as an inspired man, but as a veracious writer, that we ask so much of him. Pentateuchal analysis has of late assumed very gigantic proportions. The recent work of Kuenen is a marvel of dissection, assumption,

and assertion, but it surely defeats its own object by its anatomical extravagance. If this is a fair sample of the way in which the growth and composition of the Pentateuch were accomplished, our admiration for its Divine authority must give place to our astonishment at the intricacy of the human texture. It would hardly be more difficult to believe that it came down straight from heaven than that its earthly origin was after this manner. And indeed it is here that common sense will eventually secure its own triumph, for a theory like this is not only preposterous in itself, but it is also self-condemned, because it raises so many more difficulties than it professes to solve. When simple narratives are not only split up into sections of verses, but verses themselves are divided and subdivided, we must surely distrust the accuracy of the critical microscope, especially when the critic declares that it is not as a scholar, but as a layman, that he uses it. But when, in addition to this, the scholar finds that his scholarship adds nothing to his powers of discernment in this respect, he can but open his eyes the wider in astonishment, both at the audacity of the critic and the credulity of the public. The battle is half won when the unlearned public can be persuaded that there are abstruse scholastic and critical reasons for accepting these supposed analytical results, and it only needs one or two resolute and competent scholars, who are determined to speak out, and are not ashamed to bear the brunt of contempt that their boldness will inevitably evoke, to set the public on their guard in this matter, and eventually to turn the tide of opinion which in these days is no less vacillating than capricious. There can be no reasonable doubt that as critic after critic has been obliged to give place to his successor, so the most recent school of Wellhausen and Kuenen will, after a time, be compelled to yield to some other, and it will not be altogether surprising if the fecundity of invention having been exhausted, the form eventually assumed by popular opinion will approximate more nearly to a belief in the historic veracity of the Jewish records than to a rejection of their testimony in favour of the groundless conjectures and unsubstantial theories of over-

confident writers, who, disdaining the necessity of scholarship, make their appeal to a common sense which, if more rare, is certainly not less valuable to this end. The Mosaic authority of the law having lasted for three thousand years, is not destined at once to pass away, and it may even powerfully re-assert itself in our own days. At all events, this latest theory of its origin and promulgation will oblige us to think twice before we accept it.

It is the boast of the more recent theories about the Pentateuch that they are constructive, and that in them analysis has given place to synthesis. Instead of endless speculations, oftentimes contradictory or conflicting, as to the component elements into which the Pentateuch or Hexateuch may be resolved, and the several writers to whom they may be assigned, we have now presented to us a definite theory which is supposed to account for the various features of composite authorship to which in the early stages of criticism attention was mainly directed. The only objection to this theory is that it is theory and nothing else, and that it does not account for that which it professes to explain. Throughout the history of the kings we are confronted with the oft-repeated statement, "nevertheless the high places were not taken away, the people sacrificed and burnt incense still in the high places." This is a statement which has arrested the attention of every reader. What are the legitimate inferences to be derived from it? Is it that the several kings were too half-hearted, too busy, or too feeble to stem the current of popular customs and a popular *cultus*, which they accordingly connived at or condoned, or is it, as the modern critics affirm, because as yet there was in existence no definite law prohibiting this method of worship? We are confidently assured that this is the true and the only explanation, and we are asked to believe that on this assumption everything becomes clear. Let us then provisionally accept it. What follows? First, that these several statements in the Books of Kings were made by persons who were acquainted with the Deuteronomic law of a single altar, and that they were made to show the people how far the most pious kings were from attaining to the

standard of that law. But then, surely, it was a gratuitous reproach to the memory of those kings to place on record the fact that they had omitted to do something which on the assumption there was no opportunity of their doing before the promulgation of the law. We are asked to believe that the reforming zeal of Hezekiah, for instance, was inadequate to accomplishing that which was only possible after the promulgation of the Deuteronomic law. In this case we can only regard the statement as intended to exalt the glory of that law, while the law itself was for a like purpose falsely, or by a "legal fiction," assigned to Moses. We must, however, be permitted to ask what is the proof of all this, and why we are to believe the writer in Kings when he tells us of Hezekiah's reforming zeal, and not believe him when he implies, as he plainly does, that the reformation of Hezekiah was conducted on the lines of the law as prescribed in Deuteronomy? Moreover, is it really probable that where Hezekiah failed the end he aimed at would be forthwith attained by the invention of a supposititious law and the alleged assertion that it was as old as the time of Moses? It was not the high places alone that were the cause of the popular transgression, but rather the deliberate violation of the two first precepts of the Decalogue, and yet no one has ever suggested that these precepts were then unknown. Is it therefore more difficult to reconcile the conduct of the people in the matter of the high places with the existence of a code enjoining centralised worship, than it is with their knowledge of those explicit injunctions of the Decalogue which they set at defiance? The way in which the Books of Kings are treated in order to support this theory is such as to vitiate their testimony even to the extent to which it is required in order to maintain it. For how do we know that any book was found in the Temple in the time of Josiah if the witness of the same writer is untrustworthy when it goes to prove, as it continually does, that the law there found was already in existence, however completely it had been forgotten or ignored? We may suppose that if this had really been the origin of the Deuteronomic code the historian would have been at more pains to conceal the fact that a code thus

introduced was imposed upon the king and his chief officers and the people, and that they were all alike the victims of the deception; for it is impossible to conceive of the incident without presupposing a background of falsehood and imposture that does no credit to any concerned in it. There is obvious not only an indifference to truth which is unworthy of the priests, but a readiness on the part of the nation to be captivated by anything presented to them in the name of Moses, which is no less inconsistent with their known conduct on other occasions than the supposition of it is independently improbable. Why are we to credit them with so much regard for the memory and the name of Moses when they continually violated the two primary laws which were inseparably connected with his name? The only reason for doing so is to get rid at all hazards of the notion that the Pentateuch existed as a whole before the age of Josiah. But unless the history is entirely reconstructed upon purely subjective principles, and in opposition to the testimony of the records, it is difficult, nay impossible, to do this.

It is assumed that the text of Exod. **20.** 24 gives the virtual permission in consequence of which the worship on high places was adopted and allowed. This is not only an assumption in itself, but the actual wording of the text does not warrant it. The words "In all places where I record My name I will come unto thee, and I will bless thee," as they stand, do not countenance this unlimited freedom, let alone the fact that the legislation frequently refers to the future settlement of the nation. It is not, as a matter of fact, "in all places," but *in all the place* and it is gratuitous to jump to the conclusion that the two expressions are equivalent and interchangeable. It has probably been overlooked that the words, common as they seem at first sight, are found only in three other places, and a careful examination of these will throw some light upon the expression here. But it must be distinctly apprehended that "all the place" is not logically identical with "every place" or "all places." Elsewhere, moreover, we find the plural used to express what we understand by "all the places" (Deut. **12.** 2, &c.), and the singular without the article for "every place" (Num. **18.** 31, &c.).

But, in addition to this, when we look at the first instance of the occurrence of these words (Gen. **18.** 26), there is no doubt as to their meaning: "I will spare all the place for their sakes," that is to say, the entire district or city of Sodom. Then again, in Gen. **20.** 13, "At every place whither we shall come, say of me, He is my brother"; the words more correctly are—"To all the place whither we shall come, say concerning me, He is my brother"—that is, make it known to the whole city or district; let it be generally understood. This does not necessarily contemplate a repeated or habitual action on the part of Sarah, but rather the adoption of this safeguard when and where necessary, as before, in Egypt, and now in Gerar. There is but one other instance, and that is even less dubious. It is Deut. **11.** 24, "Every place whereon the soles of your feet shall tread shall be yours." Here the meaning rather is "the whole district," the limits of which are defined in the context—that is to say, the length and breadth of the promised land. In no other instance do we find the words "all the place," common as one would think them to be. When, therefore, we look at Exod. **20.** 24 in the light of these passages, we see at all events that we must not at once accept the conclusion that unlimited permission is here conceded as to the places selected for the worship of God, but that it is at least possible that the meaning may rather be—"In all the place where I cause My name to be remembered, will come unto thee," &c. If this is so, then it is not so much an unrestrained licence as to the places of worship that is here contemplated, as the assurance of God's presence to bless throughout all the land which He is about to give to His people; it is a reminder that the whole land is to be the favoured dwelling-place of God: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." But over and beyond this we must be especially careful to note that a limitation is set which is at once distinct and specific, for the promise runs, "In all the place where I record My name," or "cause My name to be mentioned or remembered"; and it is perfectly certain that if we understand this as though it were "in all places" or "in every place," many of the actual places thus used were those

which had been the historic sites of interpositions and theophanies. Whatever permission therefore is supposed to be conceded by this early promise, upon which has been thrown the responsibility and the reproach of the subsequent worship in high places, proves after all to be imaginary rather than real. When we consider the strong hold idolatry had in the heart of the people, there can be no reasonable doubt that the worship in high places was more or less idolatrous; and when we are told that the high places were not taken away, we can but understand that this was the measure of the half-heartedness of the several kings referred to, or that their reforming zeal carried them thus far but no farther. It is mere hypothesis and conjecture, for which there is no ground whatever, that the worship in high places so often alluded to was really the outcome of the words in Exod. **20.** 24; and that being so, this prevalent custom may be used in proof of the further hypothesis that it was not till the discovery of a code in Josiah's time, which prescribed one altar only, that centralised worship had any existence in fact or precept among the people, and in proof even of the later origin of the law prescribing it. We surely manifest a strange misconception of the real indictment against Israel if we suppose that they were arraigned on the score that they had "made many altars to sin," and not on the far more flagrant charge that they had turned aside to the worship of gods many and lords many in making them. It is useless in a matter of this kind to borrow anything from Christianity or the New Testament which shall pass by way of argument; but any one who believes in Scripture as a continuous whole can hardly fail to be struck with the anticipation, in this earliest document of the Law, of the words of Christ—"The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." The one looks forward to the other, and the one reflects light backward on the other, and it is only in the union and combination of the two that we get the full promise of both.

Another passage on which undue stress is constantly laid by the modern critics of the Pentateuch is that in Jer. **7.** 22:

"I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices." Hence it is assumed that we have the high prophetic authority of Jeremiah for the assertion that the Levitical ordinances of burnt offerings and sacrifices were not coæval with the Exodus, nor indeed so old as the time of the prophet himself, but that they were, as the critics infer, a later invention of Ezra and the priests of the Exile. But even if we allow the earlier assumption, the later inference by no means follows. Are we to suppose that there was no ritual in the first temple, that there were no ordained sacrifices, and no prescribed ordinances upon which the sacrifices were conducted, but that the whole ritual of sacrifice was the invention of the priests in Babylon, whose enforced idleness led them to employ themselves in the elaboration of a ceremonial which they hoped one day to be able to introduce and put in practice, if ever the temple of their forefathers should rise again from its ashes, and that fortune subsequently placed the fulfilment of this idea within the power of Ezra? The supposition certainly makes up in boldness and originality for whatever it may lack in probability or substantive proof. It is obviously superfluous to remark that the prophet's contention is the superiority of the moral law and the sanctity of the original Divine covenant; but not only so, for his context, if taken literally, would even show him as the advocate of that very sacrificial ritual which the critics maintain he despises, because the verse immediately preceding runs —"Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings unto your sacrifices and eat flesh." The words also that follow on afterwards go to prove that in the times past the sin of Israel was not the many altars in the high places, but the faithless and rebellious heart of which the worship in high places was but one natural result. It is, moreover, remarkable that in verse 31 the prophet reproves the people for having built the "high places of Tophet," "which I commanded not, neither came it into My heart," which sufficiently shows the character of the worship held thereon, and that it was not so much because it was not centralised as because it was idolatrous

that it was condemned. Supposing, however, it was on the ground that it violated the Deuteronomic ordinance of a single altar that the prophet reproved this worship, then on the hypothesis of the critics that this ordinance was an invention of the time of Josiah, we are compelled to conceive of Jeremiah as conniving at the promulgation of it, or else as himself deceived by it, neither of which positions is apparently very probable or very promising.

There remains one other passage which has been appealed to in support of the notion that the Pentateuchal legislation is the composite fusion of priestly and prophetic Thorah. It is alleged that Ezra 9. 11 cites a law of the Pentateuch as an ordinance of the prophets, and therefore countenances the idea of such a composite origin. But we have yet to learn that Moses could not properly be comprehended in the goodly fellowship of the prophets whose commandments Israel had forsaken, whereas he is set before us as the model and type of all prophets (Deut. 18. 18), and is spoken of as a prophet by Hosea (12. 13).

This is virtually the sum and substance of the historical and positive evidence that is advanced as favouring the idea that the Pentateuchal codes were of composite and late origin, and were only, as a whole, introduced by Ezra. When once the theory is started, it is not difficult to discover fancied confirmations of it in the various codes, more especially when they are shuffled and arranged according to pleasure; but the first consideration must be, is there any adequate historical proof of such a theory that does not depend upon theory for its support? and the only legitimate answer must be a negative. There are certain minds for which theory has an irresistible charm, but the attraction of the truth will ultimately prevail, and it is certain that no theory can last which rests upon imagination for its basis and draws upon imagination for its proof. There are two of the historical treatises of Scripture which bear on their surface the colour and impress of their date. Their whole style, character, and tone are those of their age, and they cannot be mistaken for any other. These treatises are the Books of Ezra and Nehemiah: we can have no hesitation in ascribing

them to the age to which they ostensibly belong. They wear the modernised garb of the returning exiles. But who does not feel that they belong to a different period from all the other books? Their language, their thought, their sentiment is that of a closing epoch, and if we except the Books of Chronicles, Esther, and Malachi, there is nothing to remind us of them in the rest of Scripture. This is as evident to the English reader as it is to the scholar. What are we to think then when we are told that a large portion of the laws which have been handed down as ancient, and are generally to be ranked among the older monuments of a national literature, were really the product of the age which immediately preceded or produced these books? Does not the bare assertion seem to challenge its own contradiction? Must we not distrust altogether our own critical faculty before we can give heed for a moment to a suggestion so rash and so groundless? Is it possible that we are competent judges of style or language, if we suppose there can be any confusion between the Priestly Code of Exodus, Leviticus, and Numbers and these later and debased productions? And if we are not conscious of the striking and salient differences between these productions on the one hand and the Priestly Code on the other in style and language, can we trust ourselves or others when we affirm, or are told, that the critical knowledge of the scholar is an unfailing guide for deciding the age of literary monuments?

He would be a bold man who in the present state of theological and scholastic thought should venture in any degree to discredit the conclusions which criticism has based upon the use of the Divine names in Genesis and the Pentateuch. And yet it is by no means certain that those conclusions have been placed beyond the reach of modification or change. The independent existence of an Elohist, one or more, and a Jehovist has been perhaps assumed and asserted somewhat too hastily and with over-confidence. That the use of either name, Elohim or Jehovah, is an unfailing guide to the determination of the several writers is a theory, however, that has practically been abandoned by those who have most strenuously maintained it at

the outset. As a matter of fact, it has been found that it will not work when rigidly and absolutely applied, and consequently it has in practice been disregarded by all critics. Analysis has been pushed to an unjustifiable degree, and the practice of dissection applied upon principles for which the reasons have been undiscoverable to any eyes but those of the critic himself, and when the only necessity for them was created by the theory they were supposed to illustrate, so that an unbiassed judge who does not feel himself compelled to choose between the old-fashioned theory of Mosaic authorship and the proposed conclusions of the analysts can have no hesitation in rejecting the latter as certainly not less improbable. It may be that we are still some way off from the true solution of this matter, but at all events suspense itself is not more intolerable than the profound distrust and dissatisfaction arising from the methods pursued by Kuenen and others.

It does not seem to have been duly apprehended that the very first section (Gen. **2.** 4—**3.** 24), which brings us suddenly face to face with the change from Elohim to Jehovah Elohim is a section which has no counterpart in the whole of Scripture. This combination of the two names itself is only found once more in the Pentateuch (Exod. **9.** 30), and only some twelve or fourteen times elsewhere in the whole of the Bible. If, therefore, the use of the Divine names were a true index of authorship, we should surely be justified in concluding that this section must be referred to a writer of whose composition we have no other example. Here we have a remarkable and distinctive name occurring some twenty times in one section and not found again in such a way as to make the use of it anything more than casual where it occurs. Surely the natural inference must be that this is a unique specimen of a unique writer. If the use of this name of God is a true test of authorship, then when the use of this name is discontinued, as it is at **4.** 1, &c., we have the work of another author. For the use of Jehovah alone is hardly more distinct from that of Elohim alone than it is from Jehovah Elohim together. Perhaps, however, no criticism would be willing to accept the

conclusion that this section is the solitary specimen of a solitary writer. What, then, becomes of the proposed test, based on the use of the Divine names, when it is inapplicable or not applied in the most crucial instance? This fact alone seems to utter a note of warning against the notion that the theory of distinctive authorship is a fair inference from the diverse use of the Divine names. We may doubt whether we have found the real clue to the mystery in the face of a phenomenon such as this.

The theory of alternative or duplicate narratives, pieced together in succession, is hardly less successful as a suggestion to account for the differences in the combined narrative. For we may surely suppose that either narrative originally formed a consecutive and consistent whole in itself, or else that the editor, whoever he was, who is responsible for the combined narrative as we have it, was not conscious of discrepancies and disagreements that he regarded as fatal or insuperable on the supposition of its truth. Whether or not he was acquainted with the solution himself, as may not be improbable, we must at all events do him the credit of possessing sufficient acuteness to be aware of the difficulty, even if unable to remove it. If we assume that the statements are *per se* irreconcilable, that is very like assuming at the outset that the writer is unworthy of credit, or that he made such careless use of his authorities as to be indifferent whether they were believed or not. Surely the true way of treating any writer, more especially one who comes before us with the apparent claims of this writer, is to assume at least that his statement appeared to be consistent to his own mind, and is in itself not irreconcilable, and would not be inconsistent if only we were acquainted with other particulars which have either been omitted or were perhaps overlooked by one who was himself in possession of all the facts. Narratives come before us every day which seem to be inconsistent, owing to the lack of some particular point or circumstance that is subsequently supplied. Supposing these points or circumstances never to be supplied, we should not in after-time be right in rejecting these narratives as untrue, however justified we might be in calling in question their credibility.

Thus, for instance, the assertion is frequently made and repeated that the two narratives of Gen. **1** and **2** are absolutely inconsistent. Let us assume that they are. Must we not also suppose that the writer or editor, whoever he was, who joined them together as we have them now, was either not conscious of this inconsistency, or at all events believed it to be not incapable of removal? Supposing the narratives were originally entirely distinct, we may accept it as certain that they were intended to be read together by the person who combined them as they now are; and that therefore what is a difficulty to us was likewise a difficulty to him, or else that he saw his way out of it with sufficient clearness to be unconcerned about leaving it as it now is. For surely it would be an unwarrantable conjecture to suppose, on the one hand, that these narratives were originally the merest fragments, so that in discriminating them we must rend verse from verse and even divide and subdivide verses; and, on the other, that their present accidental combination argues no more deliberate intention of combining them than does any other fortuitous concourse of atoms. We can hardly be wrong in supposing that it is not accidental that Gen. **2.** 4 follows on at **2.** 3 instead of **4.** 1, or that it is placed where it is instead of at the beginning of the book as a substitute for the previous narrative. But then in this case we are clearly at liberty to assume that the compiler believed he was not contradicting himself in framing the narrative as it is, or was joining together irreconcilable documents in leaving them united and in the order in which we find them. The function of criticism itself is discredited if we may not treat as an intentional whole what has reached us from remote antiquity as so manifestly an intentional and undivided whole.

It is the fashion nowadays to be not content with the division of these two narratives at the fourth verse of the second chapter, but to divide them in the middle of the verse, thus not only overriding the punctuation and accentuation of the Hebrew text, but in defiance also of the division of the open paragraph at the end of verse 3. To show moreover how unnatural is this division, we are then obliged to construct a sentence perhaps

unparalleled in the whole Bible, and running on from the middle of verse 4 without an apodosis till the commencement of verse 7 or 8, and even then we do not escape from the apparent repetition in verse 9 of what was stated in nearly the same language in verse 5. The reason for this violent dismemberment is obviously to get rid of what would otherwise be strong evidence with regard to the use of the Divine names and the interdependence of the two narratives as we have received them, because but for this arbitrary division in the middle of verse 4 it is hardly possible to have stronger proof of the essential unity of the two narratives in the reference made to the previous chapter in 2. 4. The words "These are the generations," &c., must either refer to what has gone before or to what is about to follow, but they cannot refer to what follows, inasmuch as in that section there is no account given of the creation of the heavens and the earth; this is what we find an account of only in the previous chapter. Therefore, whoever wrote chap. 2. 4 must have had chap. 1 before him and intended to refer to it in this verse. But seeing that he now for the first time uses the name Jehovah Elohim, his reference to the previous section, in which Elohim has alone been used, shows that for his purpose and in his judgment, whatever may have been his motive for the change, there was no essential divergence or contrariety in the use of the two names, because the second narrative implies and presupposes the first, and is given where it is with express reference to and dependence on the first. The author of the Jehovah Elohim section has no intention of setting aside or of superseding or of being independent of the Elohim section, but thus deliberately refers to it and accepts it as the introduction to his own and the basis of it. If, however, we divide the two sections in the middle of verse 4, then we have two totally distinct and separate sections having no relation to one another; and that they are found in juxtaposition and in mutual sequence is nothing more than an unmeaning accident, and is only to be referred to the freak of some compiler, who thus joined together what was essentially distinct, and imagined and suggested a connection where none had otherwise existed. Now this, to say

the least, is a far more rash and unwarrantable assumption than it is to suppose that we have here something more than disjointed Sibylline leaves which we are at liberty to re-arrange and shuffle as we please, in disregard of the fact that they have come to us in a particular order, and that this order suits them better and is more natural than any other that can be suggested. It is as hopeless to discuss the original history of these documents or fragments, or narratives, or whatever they are, as it is to account for the similarity and the difference of the Synoptical Gospels. All that we know in both cases is that we are in the possession of certain literary facts and elements which have reached us in a particular form; that we are not at liberty to alter this form according to our own caprice, but must take the facts as we find them and deal with them accordingly. Should the solution of either difficulty hereafter be discovered, we shall hail it thankfully, but till then we must be content to wait for it, or more probably to do without it altogether.

Our judgment of these early chapters cannot fail to be coloured by the light in which we view them. It seems, however, only right that we should, at all events, accept them as given in good faith, and not assume that they are unworthy of the credit which their venerable antiquity and lineage seems to claim for them. But this is not the way they have been dealt with. For example, when a writer like Lenormant says, "No one has ever been able to explain how it is that man and animals were created by Yahveh in chap. 2 after having been created by Elohim in chap. 1," it looks very like a settled determination to reject the testimony of the narrative at all hazards and to put it utterly out of court; for, first, it is manifestly not Jehovah who creates man and animals in chap. 2, but Jehovah Elohim, an almost unique combination, as already shown; and, secondly, can anything be more plain than that if there is any essential connection between the two narratives, as their juxtaposition seems to imply, the first is a general summary of the whole work of creation as we now behold it, and the second a detailed narrative referring to certain portions of that whole? Surely it

is, at least, as much of an assumption to suppose the two narratives to be rival and antagonistic narratives, incapable of reconciliation, as it is to suppose that they have been intentionally combined and are meant to be read together for the sake of the very scanty, but nevertheless trustworthy, information they supply. And, then, if this is so, is it not just further possible that the almost unique combination of Jehovah Elohim may be used intentionally for the very purpose of showing that the Elohim, who was before all existence, was none other than that very Jehovah, the long narrative of whose dealings in history with His people is about to follow? Of course this presupposes faith not only in this particular document, but in the message of revelation at large; but then we are not at liberty to take a difficulty that does not exist, and make that an excuse for discrediting a narrative that when credited becomes intelligible, and that becomes incredible mainly because it is not believed.

It is not to be denied that the first impulse to Pentateuchal analysis was given by the supposed diversity in the use of the Divine names. It has been found, however, that this test alone is one that cannot be trusted absolutely, and it has accordingly been abandoned to a great degree. Assuming, however, that the distinction was a valid one, it was supposed that other differences of language were likewise characteristic of the several writers, and therefore tended to corroborate this distinction. For instance, it was asserted that the Elohist would use the phrase "establish a covenant," *hekim berith*, while the Jehovist would prefer the expression "make a covenant," *karath berith;* but it was entirely forgotten that the two phrases were no more identical or interchangeable than our own, to *make* a promise and to *keep* one; and consequently the use of the one phrase rather than the other implied nothing, unless it could be shown that the meaning in both cases was the same. Before the use of different words can be pressed in this way, it must be shown that a writer who has not employed certain words had occasion to use them, but did not; or that in using words different from those of another writer, he meant to express

precisely the same thing as did that other writer in using his. It must be confessed that much confusion has arisen from the neglect of this simple precaution, and that the results that have been obtained and have been thought conclusive fail altogether to establish their point when attentively and fairly examined. So, again, with the narrative of the Flood, the same critic says:—"No one has ever been able to explain . . . how it is that in Gen. 6. 5 it is Yahveh, and in verse 12 it is Elohim, who sees that the world is corrupt," or how it is "that, while in Gen. 6. 13 Elohim orders Noah to make the ark, it is Yahveh, in chap. 7. 1, who commands him to enter it, and how is it that in doing so Noah obeys Elohim according to verse 5 and Yahveh according to verse 9" (Lenormant, *Genesis*, p. vii., English translation). [These references are given accurately, but we should have expected rather Gen. 6. 14, and the transposition of Yahveh and Elohim in the last clause, as the text of Genesis requires.] It is surely little less than astounding that an able and distinguished critic should be found to write in this way. Obviously if Elohim and Jehovah answered to Mars and Jupiter, or Apollo and Zeus, and were distinctly recognised as two different deities in the Hebrew Pantheon, there might be a certain amount of force in the statement, though even in this case it would simply show that the two deities were in accord in this matter. But where there is no ground whatever but in the critic's own imagination to suppose that Elohim meant one being and Jehovah meant another, when in Exod. 6. 2 it is Elohim who says he is Jehovah, and when Gen. 2. 4 joins together Elohim and Jehovah and makes them one, and when in the whole of the Jewish literature they are regarded as one and the same being, and when in a multitude of cases the two names are used almost alternatively as God and Lord are used in the New Testament, the difficulty complained of by the critic is surely not one that will be felt to be very formidable by Dr. Kuenen's "ordinary reader," and if obstacles like these are the most formidable that can be brought forward, we may question whether the object for which they

are advanced is so secure as the advocates of it would have us believe.

The narrative of the Flood is perhaps the most crucial instance alleged of a duplicate narrative, but here also the difficulties are not wholly on one side. For example, the difficulty of supposing chap. **7.** 1 to be the sequel of **6.** 8 on the separatist theory is equal to those mentioned by Lenormant, and seems to show conclusively that the two Jehovistic narratives, **6.** 1–8; **7.** 1–5, can never have been independent or have been intended to be read independently of the Elohistic narrative, **6.** 9–22. And if this is so, the undoubted difficulty of the clean and unclean beasts to be taken by twos and by sevens respectively, together with minor peculiarities of language, such as "male and female," "man and his wife" (each of which is found in consecutive verses of the Jehovistic narrative, **7.** 2, 3), and the like, sinks at all events into comparative unimportance, as it is wholly explained if once we admit the possibility of one narrative being intended to supplement the other instead of both being independent and contradictory, although combined in a consecutive whole. Unquestionably the difficulties connected with the use of Divine names in Scripture, and more especially in Genesis, are not to be disguised, but it may well be doubted if we are on the right track to discover the solution of the mystery so long as we assume that the names are entities in themselves, rather than significant terms employed with a distinct purpose — a purpose which becomes more and more manifest and unmistakable as the history progresses and the literature is developed, till, rightly or wrongly, κύριος was adopted by the Septuagint and the New Testament as the representative of Jehovah, was accepted and employed by Christ Himself—a purpose for the accomplishment of which the foundation was at all events laid and the way prepared by the abrupt and enigmatical transition from Elohim to Jehovah Elohim in the opening chapters of Genesis.

One of the principal positions of the modern theory of the Exile origin of the Pentateuch is dependent on the assertion that the priests and Levites were not known as a distinct class,

the one from the other, till after the Exile. The distinction between these two classes is clearly stated in Numbers, but it is supposed to have been unknown before the Exile, and to have been invented during it. This is essentially an *e silentio* argument, and all such arguments are suggestive of false conclusions. From anything we find in the greater number of the books of the Old Testament, we might suppose that circumcision was unknown to the Israelites, as there is no mention of the practice in the Minor Prophets, the Psalms, 1 and 2 Kings, 2 Chronicles, or the post-Captivity writings generally; but this would surely be an unwarrantable inference. In like manner it is conceivable that a difference like that between priests and Levites might be a fact, and yet no mention of it or allusion to it be found in writings in which there was not any occasion to mention it. On the other hand, we have this significant fact to deal with, that the prophet Malachi, who, on the critical hypothesis, must have known of this distinction, nevertheless adopts the language of Deut. **21.** 5, and calls the priests the sons of Levi. As far, therefore, as the language of Malachi goes, we might infer from that, as this theory does from the language of Deuteronomy, that a distinction which is then acknowledged to have existed did not exist in the prophet's time. The natural inference from the language of Mal. **2.** 1, 4, 8; **3.** 3, is that the priests were co-extensive with the family of Levi; but the distinction is admitted to have been in existence then, and consequently the inference is unwarrantable. What then is there but the exigencies of theory to make it warrantable from the language of Deut. **18.** 1, 3, 6? It is just as reasonable to infer from the one as from the other that all the Levites were priests. They were undeniably not so after the Exile; what is there to show that they were before? This, however, is not the whole of the difficulty; for we are bound on this theory to suppose further that the narrative of the rebellion of Korah in Num. **16** was invented during the Exile to give Mosaic sanction and authority to the recently invented method of distinguishing between priests and Levites. It is only by

deliberately asserting the unveracious and unhistorical character of the narrative of Korah's rebellion and that of the budding of Aaron's rod that we can secure ground enough for this theory to rest upon; but is this a course that we are justified in taking, and should we be justified in thus treating the national records of any other people which came to us with similar credentials? It is not a little remarkable, and it is certainly germane to the general subject, that for eighteen centuries the Jews have shown sufficient tenacity to continue the observance of their national rites—such, for instance, as the Passover, the Feast of Tabernacles, and the Day of Atonement, and that under every possible disadvantage; but, upon this theory, they had not only not observed them for the fourteen centuries before Christ, but had completely remodelled their national customs and constitution five centuries before the Christian Era, and had forgotten that they had done so. It would seem that their national character must have changed entirely from what it was before Christ came. That is to say, from what we know of the extraordinary tenacity of the Jewish race as a fact for eighteen centuries, it is far more consistent with probability that they should for fourteen centuries have observed the customs delivered them by Moses than that, contrary to all the evidence of their historical literature, they should have entirely remodelled those customs in the time of Ezra and retained them unchanged for the eighteen centuries since their dispersion.

The difficulties in fairly debating the question started by the theory that the bulk of the Pentateuch was the work of Ezra, consist in discovering some common historical ground on which the holders and impugners of the theory alike can rest. But such ground there is none. The authority of the chronicler is set aside as probably later than Ezra, and as that of a man interested in making the received tradition popular. The authority of the writer of Kings, though himself earlier, is set aside as of little more value; in fact, we are left without any standing ground at all which we may not at any moment feel to be taken from under us. A theory is propounded purporting

to be suggested by some words in Ezra which no one can pretend have the *primâ facie* appearance of meaning what they are interpreted to mean. This theory is forthwith strengthened by further theory, in sublime disregard alike of any facts that may seem to be adverse and of any that might be favourable, and when the house of cards is completed, we are encouraged not only to admire its symmetry, but to take up our abode in it, unmindful of the fact that before we can do so, or in the act of doing so, it will tumble about our heads.

It is impossible to acquit the authors of the Pentateuch of a deliberate intention of throwing in falsely here and there indications that might pass for marks of genuineness with those who read their work as the work of Moses. For example, on what principle can we understand the elaborate directions about the tabernacle and its furniture if the very existence of the tabernacle was a matter of the vaguest tradition? And that the intention thus deliberately planned and executed was not without its natural result in this particular instance is seen by what is said in the Book of Wisdom 9. 8, "Thou hast commanded me to build a temple upon the holy mount, and an altar in the city wherein Thou dwellest, a resemblance of the holy tabernacle which Thou hast prepared from the beginning." It is obvious that this Alexandrian Jew, whoever he was, was entirely misled by the devices of his fellow-countrymen in Babylon when they propounded and passed off as genuine the story of the construction of the tabernacle by Moses. It is equally certain that the story was contrived with this intent. It is no less certain that the writer of the Epistle to the Hebrews was likewise deceived. And it is impossible not to see that this deception was the thing at which the fabricators aimed. Is it then possible in any degree to acquit them of deliberate and wilful forgery, the more culpable because so conspicuously successful? And if their work in this respect was the pure romance, which it evidently was, how can it be possible to regard it as in any way deserving a place among those Scriptures of truth, which the Jewish Church cherished with such fond veneration, and which Christ and His Apostles

in like manner revered. It is after all by a principle of common-sense argument and by considerations such as these that questions of this kind must be decided. They can never be regarded as merely the playthings of scholars and critics, because not only are the issues involved of wider and more general concern, but ultimately they must rest upon the broad principles of ordinary experience, not less applicable in special matters of this kind than in others. Is it more likely that the advocates of a theory should be carried beyond the limits of discretion by their theory, or that the belief and tradition of a nation should be mistaken in such a matter as the existence of the tabernacle? Is it more likely that the ark of the covenant, of which we know nothing after the Exile, should have had an imaginary ritual invented for it by priests in Babylon, or that the original history and ritual of the ark should have survived that catastrophe in the memory of the nation? Supposing the tabernacle and the ark to have entirely passed away, is it likely that those who prescribed the ritual of the second temple should have created it out of their imagination on a forgotten or non-existent model instead of conforming it to the actual usages of that temple? And yet this is what must have been done if the regulations of the Priestly Code were, as is alleged, fabricated in Babylon, and intended for the service of the restored temple. It must be allowed that as a mere question of probability it is far more probable that the Priestly Code should have been the work of the times of the tabernacle than that a ritual designed for the second temple and introduced along with it should have been fashioned after an antique which existed only in imagination and had for ages been forgotten—at least, if there are not overwhelming literary and linguistic evidences to prove it, which, as a matter of fact, in this case are hardly less imaginary.

Is it more likely that the story of the rebellion of Korah should have been invented, with all its features of verisimilitude and graphic touches of reality, to raise the *status* of the priests who were willing to return from Babylon, than that that story

should have descended from remote antiquity, being alluded to as it is in the Psalms? In short, before we can accept the most modern theories as to the composition of the Pentateuch, we must not only believe that the history of the nation was developed upon entirely different principles, but that God's government of and dealings with His people were conducted in ways totally different from those which are presented to us in the books themselves. In fact, the children of Israel never were the chosen race in any respect but in their own imagination. It is absurd after this to affect any reverence for the Bible, or to suppose that we have in it a revelation of the will of God. It is a congeries of myths and fictions, with a certain dramatic and artistic value, but totally unworthy upon other grounds of the attention or the deference of mature and enlightened thinkers. By all means let us adopt these theories if there is reasonable cause for accepting them, but let us clearly understand to what we are committed if we do. It is no question of the nature and meaning of inspiration that is involved, but much more of the veracity and intentional good faith of those on whose authority alone we are dependent for our knowledge of the principles of God's action in the past, and whose teaching in this respect is confirmed to us by the example and authority of Christ and His Apostles. It is absurd to suppose that we can accept the plain and direct statements of the New Testament, if we are willing to allow the latitude and licence thus involved in our interpretation of the Old.

The principle of reconstructing history upon purely subjective grounds, which has become so common of late in dealing with Scripture, is one which is fatal to all our knowledge of the past. What picturesque and fantastic results might be obtained if a like method were followed in dealing with the narratives of Thucydides and Cæsar. But should we know more of the struggle with Pompey or of the Peloponnesian war if we adopted this course than we do at present, should we not rather obtain results directly at variance with historic reality if we deliberately set aside their testimony and resorted to our own invention? And it is nothing else than this in

which the reckless and irresponsible critics of the present day indulge in their treatment of the plainest testimony of the national records of the Old Testament. For instance, in the 8th chapter of Numbers we have a detailed account of the consecration of the Levites by Aaron and his sons. Are we at liberty to set this altogether aside because it happens not to correspond with some theory we have concocted for ourselves, that the distinction between priests and Levites was not recognised before the Captivity? Or are we at liberty to imagine that this very account was the device resorted to by Ezra in Babylon to sanction the distinction which he had originated, acting upon the hint supplied by the prophet Ezekiel in his mystical re-adjustment of the Levitical order in chap. 44. 10 *sqq?* Are we to accept it as worthy of him to resort to this method of transforming the imaginary disgrace of the Levites in Babylon into a high honour conferred upon them by Moses in the wilderness? Is such free handling of the records at our disposal as this a thing that would be tolerated in the case of similar records of the Greeks or Romans, or any other people? What would become of our own history, in the present or the past, if it were to be dealt with after this fashion?

Whatever private and personal estimate we may form of the historic value of the Pentateuch as a whole, we may be quite sure that we are by no means as yet at the end of the different and contradictory theories that will be formed about it. At the present time Wellhausen is the star in the ascendant. We may concede him a reign of about twenty years, but probably before that time some other theories will be propounded which, if not absolutely inconsistent with his, will call for great and important modification of it. We have just now drunk so deeply of the cup of unmixed speculation and conjecture that we are fairly intoxicated and bewildered thereby, but it is not to be doubted that a period of reaction will supervene, for if not, the study of history as a substance composed of facts will infallibly give place to a kind of hypothetical bubble-blowing, which will leave us perishable and airy nothings

in the place of the solid results of patient and unbiassed investigation. The course of discovery in Egypt and elsewhere of late has been so strikingly confirmatory of the truth of the Mosaic narrative; it is so difficult to imagine any one in Israel after the age of Moses possessing the requisite qualifications for producing a narrative so consistent with fact as the narrative of the Pentateuch is found to be, that a calm and judicial mind will wisely hesitate before giving over the genuineness of the Pentateuch as a notion that justly deserves to be exploded; while the spirit of analysis and disintegration has been pushed so far as to make it legitimately questionable whether the excess is not self-destructive. It creates at least as many difficulties as it solves, not the least of them being the greater improbability of an origin such as the disintegration would postulate over and above the received and traditional origin.

It is not, however, by any means the Pentateuch alone which suffers from the extreme licence of critical handling. We have no firm standing ground in any portion of Biblical history or literature. The 51st Psalm cannot be by David. Indeed, we have not relics enough of the time of David to form any opinion as to what compositions may be referred to him. In fact, there is an entire absence of *data*, and consequently we are at liberty to invent our facts for ourselves, and to construct theories accordingly. The inevitable result is a kind of literary Pyrrhonism, which can only cast a disastrous blight over the entire field of Biblical study. And when this is excused on the ground of scholarship as the necessary result of greater grammatical accuracy and critical insight, it becomes the duty of sound and sober scholarship to rise up with indignation and remonstrate against such a usurpation and abuse of its prerogative. On what reasonable grounds, for instance, of an internal character are we to reject the 51st Psalm as the genuine expression of David's penitence according to its traditional inscription? On none whatever, unless it be the last two verses; but what more likely than that David, who, according to our records, was engaged in

the fortifications of Jerusalem and the building of Millo, should, after pouring out his soul for pardon, commend the work of his hands to God, even as the writer of the 90th Psalm did at the end of his review of the long period of the wanderings and rebellion in the desert? It is not scholarship that lies at the bottom of this spirit of critical romance, but rather impatience with received ideas and the desire to expatiate in and explore for oneself an attractive and limitless ocean, forgetful alike of the necessity of a rudder or a compass.

It is, of course, not to be denied that fugitive compositions of unknown origin have a tendency by a species of gravitation to attach themselves to well-known writers—the works of Shakespeare, the letters of Plato, and the like are fair examples. But in all cases there must be a nucleus of sterling reality to cause the gravitation and make the counterfeit pass current. It is the lustre of a great name which creates the halo of spurious and supposititious glory. If Shakespeare had not written we should have no uncertain plays assigned to him. If David had not been the sweet Psalmist of Israel we should have no doubtful Psalms to claim his authorship. If Moses were only to be rightly credited with the Ten Commandments or the Book of the Covenant, it would have been impossible to construct the Pentateuch as an inseparable appendage to his name. It is one thing for a writer to adopt an assumed name and to surround it with illustrious honour, as the author of *Waverley* or George Eliot, it is quite another for an unknown writer to assume the character and position of a great name, and to clutch at whatever glory and fame he can acquire therefrom. There is only one way in which we can estimate such a course, and that is as one of fraudulent and dishonourable imposition. The Priestly Code cannot by any accident have been ascribed to Moses. If it did not originally belong to him, its association with his name and authority was not a casual but designed result. It was surreptitiously attached to writings supposed to be his, and disingenuously palmed off on him for a definite and obvious purpose. If

that was so it is impossible to acquit those who did it of culpable and criminal action. We may condone or attempt to palliate it as a legal fiction or a pious fraud, but the judgment of mankind will be that there was more of fraud and fiction than of piety or legality in such a proceeding; while of zeal for the word and law of God there was an utter absence of the ability even to apprehend it.

Eyre & Spottiswoode, *Queen's Printers*, Downs Park Road, Hackney, N.E.

EYRE & SPOTTISWOODE,

GOVERNMENT AND GENERAL PRINTERS,

PUBLISHERS & BOOKSELLERS,

Sole Agents for the Sale of Government Publications,

LITHOGRAPHERS AND BOOKBINDERS, &c

LIST OF RECENT PUBLICATIONS.

EYRE & SPOTTISWOODE,
Her Majesty's Printers:
LONDON—GREAT NEW STREET, FLEET STREET, E.C.
EDINBURGH, GLASGOW, MELBOURNE, AND NEW YORK.

Government Publications Sale Office:
East Harding Street, London, E.C.

EYRE & SPOTTISWOODE'S PUBLICATIONS.

THE BIBLE STUDENT'S LIBRARY—No. 1.

THIRD EDITION.

Cloth Boards, Red Edges. Demy 8vo. Price 3/6.

THE

FOUNDATIONS OF THE BIBLE:

Studies in Old Testament Criticism.

BY

R. B. GIRDLESTONE, M.A.,

Hon. Canon of Christ Church; late Principal of Wycliffe Hall, Oxford; Author of "Old Testament Synonyms," &c.

SOME OPINIONS.

"Any one who takes up the book will be led, we think, to peruse and ponder till he arrives at a sound conclusion on what is, and must remain, one of the most important matters within human ken."—THEOLOGICAL MONTHLY.

"An invaluable work."—SWORD AND TROWEL.

"Canon Girdlestone as an expert gives us the results of his own personal research. We are taken into the very workshop and shown the methods and processes by which the final results have been attained."—ROCK.

"It is worthy to become a text-book in a theological assembly."—CHURCHMAN.

"A valuable work."—CHURCH REVIEW.

"Written in a reverent spirit."—GUARDIAN.

"Will assist many to gain a firm foothold with regard to the verity of Holy Writ."—CHRISTIAN.

"This is a book of exceeding breadth of learning, and quite exceptional value. We desire to give an unusually emphatic recommendation to this valuable treatise."—LITERARY CHURCHMAN.

"The style throughout is clear, elevated, and forcible."—LITERARY OPINION.

"A mine of strength to the holders of the ancient faith."—GLOBE.

"We can heartily commend it."—QUIVER.

"Canon Girdlestone's arguments will command general respect."—BAPTIST.

"This is precisely the kind of work wanted in these critical times."—NATIONAL CHURCH.

"A perfect armoury of argument and scholarship."—EVENING NEWS.

"Shows results as interesting as they are valuable."—YORKSHIRE POST.

"The topography of this volume is excellent."—PUBLIC OPINION.

"The various topics involved are put in a very interesting way."—CHURCH BELLS.

"It has a calm and dignified style—beauty itself, with a splendid courtesy to opponents, and altogether it is a pleasant book to read."—BRITISH WEEKLY.

RETAIL OF ALL BOOKSELLERS.

GREAT NEW STREET, LONDON, E.C.

THE VARIORUM REFERENCE BIBLE.

(*LARGE TYPE. Size*, $9\frac{3}{8} \times 6\frac{7}{8} \times 1\frac{1}{2}$ *inches.*)

THE HAND-BOOK OF THE AUTHORISED VERSION.

EDITORS.

REV. T. K. CHEYNE, M.A., D.D., *Oriel Professor of Interpretation, Oxford; Canon of Rochester.*

REV. S. R. DRIVER, D.D., *Regius Professor of Hebrew, Oxford; Canon of Christ Church.*

} Members of the Old Testament Revision Committee.

REV. R. L. CLARKE, M.A., *late Fellow of Queen's College, Oxford.*

A. GOODWIN, M.A., *formerly Fellow of Balliol College, Oxford; Professor of Greek, University College, London.*

REV. W. SANDAY, M.A., D.D., LL.D., *Dean Ireland's Professor of Exegesis, Oxford; Fellow of Exeter College.*

The issue of this work has been looked forward to with great interest by a large number of the Clergy and of Biblical Students.

In its style and appearance the **Variorum Reference Bible** has been studiously assimilated to the ordinary 8vo. Reference Bible to make its utility no less universal.

Attention is invited to the special features of this work:—

1. The type is larger than that of any portable Reference Bible hitherto published, yet the volume does not exceed $1\frac{1}{2}$ inches in thickness.
2. All the best critical Editions and Translations, including the Revised Version, are, in the Variorum notes, collated to date.
3. The brief explanatory notes are increased.
4. The poetical portions of the text are set out as in a Paragraph Bible, while the familiar and convenient arrangement of verses is otherwise preserved.

PRICES.

	s.	*d.*
SCHOLASTIC EDITION: Cloth, leather grain, gilt edges	12	6
Leather, gilt edges	18	6
Morocco, limp or boards, gilt edges	*from* 22	6
Levant Morocco Yapp (Divinity Circuit), Calf lined, silk sewn	35	0
Do. do. with Calf pocket for MS.	42	0

"TEACHER'S AIDS" to the above will be published shortly.

THE VARIORUM REFERENCE BIBLE.

Nonpareil Type. *Size*, 8vo., $7\frac{3}{4} \times 5\frac{1}{2} \times 1\frac{1}{2}$ *inches.* 885 *pages.*

(For the "TEACHER'S EDITION," *see* next page.)

PRICES.

	s.	*d.*
Leather, gilt edges	8	0
Morocco, limp or boards, gilt edges — *from*	13	6
Levant Morocco Yapp, circuit, Calf-lined	20	0

This Edition has a great and independent value, whether for daily use or as a standard work of reference; it meets the wants of every grade of student, from the intelligent reader to the learned reviser.

In the New Testament portion, the unpublished Greek Text of the New Testament by the Right Rev. Dr. B. F. WESTCOTT and Rev. Dr. J. HORT (the result of more than 20 years' labour), was, before its publication, collated throughout. This Text was afterwards adopted as their text by the Revisers at Westminster.

This Edition contains the valuable Preface of the A. V. Translators, and the **Variorum Notes** constitute a digest of the most important Various Readings and Renderings of the Text, with the means of estimating the degree of authority attached to each.

Specimen of Type.

God's testimony thereto. 2 CHRONIC

Before CHRIST 1004.

‖ Or, *right.* † Heb. *to the prayer of this place.* s Ps. 132. 8, 9, 10, 16. t 1 Chr. 28. 2. u Neh. 9. 25. x Ps. 132. 1. Isai. 55. 3.

their ‖ cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent †unto the prayer *that is made* in this place.

41 Now s therefore arise, O LORD God, into thy t resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints u rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: x remember the 6 mercies 7 of David thy servant.

[DOUBLE COLUMN.]

VAR. REND.—6 *V.* 42. loving-kindnesses (Ps. 89. 49). —7 *i.e.* accorded to.

The OLD and NEW TESTAMENT separate :—

	OLD TESTAMENT. *s.*	*d.*	NEW TESTAMENT. *s.*	*d.*
Cloth, red edges	5	6	2	0
Leather, gilt edges	7	0	3	6
Morocco, gilt edges	11	6	6	0

THE BIBLE READER'S VADE MECUM.

THE VARIORUM TEACHER'S BIBLE.

Nonpareil 8*vo.* ($7\frac{3}{4} \times 5\frac{1}{2} \times 1\frac{1}{2}$ *inches*). 1250 *pages.*

THIS novel and comprehensive Edition of the Authorised Version—the climax towards which the Queen's Printers consistently developed their Series of Teacher's Bibles during several years—combines—

I.—The Queen's Printers' VARIORUM Reference Bible.

II.—The Queen's Printers' "AIDS to the Student of the Holy Bible."

To the *Variorum* Edition of the familiar Reference Bible, the appended "*Aids to the Bible Student*" adds a compendium of Biblical information admitted to be not only the largest and fullest work of the kind, but also the best. The most competent judges have drawn attention to the compass and thoroughness of the "Aids"—none of which are anonymous,—and to the eminence and authority of the contributors to the volume.

Special Subjects.	*Authors.*		*Special Subjects.*
MUSIC.	CHEYNE.*	HOLE.	*PLANTS.*
POETRY.	LEATHES.*	SANDAY.	*ANIMAL CREATION.*
MONEY.	LUMBY.*	MADDEN.	*PROPER NAMES.*
ETHNOLOGY.	SAYCE.*	GREEN.	*CHRONOLOGY.*
BIBLE & MONUMENTS.	GRUGGEN.	STAINER.	*HISTORICAL EPITOME.*
	HOOKER.	TRISTRAM,	
	&o.	&o.	

* Members of the Old Testament Revision Committee.

PRICES.

	s.	d.	India Paper. s.	d.
SCHOLASTIC EDITION: Cloth, leather grain, boards, red edges -	7	6	—	
Leather, limp, gilt edges - - - - - - - - - -	10	6	13	6
Morocco, limp or boards, gilt edges - - - - - *from*	16	6	18	0
Levant Morocco Yapp (Divinity Circuit), Calf lined, silk sewn -	23	0	25	6
Do. do. with Calf Pocket for MS.	35	0	38	6

A BIBLE for PREACHERS, TEACHERS, and STUDENTS.

The Queen's Printers'
TEACHER'S BIBLES

Are issued in twelve convenient sizes and fifteen editions, including the well-known *facsimile* series (reading page for page).

The leading sizes are printed upon the finest India Paper, manufactured expressly for these editions. These books are extremely thin and light to handle, weighing from $12\frac{1}{2}$ oz. upwards.

The other sizes are printed upon the best rag-made paper.

Four sizes are interleaved with Ruled Paper for MS. Notes.

Two sizes have a broad margin for MS. notes, and a Skeleton Index.

The Queen's Printers' well-known "AIDS" are included in every edition, and are published separately, in three sizes, from 1/- upwards.

"Perfect."—*Times.* "Always trustworthy."—*Academy.*
"The very best."—*The Rev. Professor Salmond, D.D.*

*** The Original. The most Complete. The Cheapest. The Best.**

* It is necessary to point out, that it was at least 16 months afterwards that a Bible issued from the Oxford University Press, bearing on its title-page *The S. S. Teacher's Edition*, and closely following the model of the Queen's Printers' *Sunday School Teacher's Bible* (Title, &c. copyright), even including their "Index of Persons, Places, and Subjects"—afterwards withdrawn,—because the later is sometimes regarded as the contemporary, or even as the predecessor of the Queen's Printers' work.

ABRIDGED PRICE LIST.

EDITIONS ON BEST RAG-MADE PRINTING PAPER.

	Cloth.	Leather.	Morocco.	Morocco circuit.	Best Levant, lined calf	*Specimens of Types.*
Pearl 24mo. ...	2/6	4/6	7/-	9/-	13/-	In the beginning
Ruby 8vo. ...	—	6/-	9/-	12/-	16/6	In the beginning
Minion 8vo. ...	—	9/6	15/-	20/-	22/6	In the beginning
Brevier 8vo. ...	—	16/6	22/-	26/-	30/-	In the beginning

INDIA PAPER SERIES. (*Extremely Thin and Opaque.*)

	Leather.	Morocco.	Morocco circuit.	Best Levant, lined calf	*Specimens of Types.*
Pearl 24mo.	7/-	9/6	11/-	16/-	In the beginning
Ruby 8vo.	9/-	12/6	15/-	21/6	In the beginning
Minion 8vo.	13/6	17/-	21/-	27/6	In the beginning
Brevier 8vo.	21/6	24/6	30/-	35/-	In the beginning

A BIBLE for PREACHERS, TEACHERS, & STUDENTS.

Extracts from Opinions on the VARIORUM and other London Teacher's Bibles.

THE ARCHBISHOP OF YORK:—

"The names of the authors guarantee its excellence. A miniature library of illustrative matter. If such a book is carefully and generally used, there must be a great improvement in Bible knowledge in this generation. I heartily wish it success."

THE LATE ARCHBISHOP OF DUBLIN (DR. TRENCH):—

"Marvellously full of interesting and accurate information."

THE DEAN OF ST. PAUL'S:—

"A wonderful digest of learning. The names of the various scholars are, of course, a warrant of care and accuracy, and certainly nothing so complete and comprehensive, in such a compass, has ever before been attempted."

THE BISHOP OF EXETER (DR. BICKERSTETH):—

"I am much gratified with it . . . . eminently fitted for Teachers, and all who desire in a clear and compendious form very full information respecting the sacred Scriptures."

THE BISHOP OF GLOUCESTER:—

"A very valuable work, well suited for those for whom it is designed, and for all earnest students."

THE LATE BISHOP OF MANCHESTER (DR. FRASER):—

"An admirably arranged and most useful book."

THE BISHOP OF WAKEFIELD (DR. WALSHAM HOW) writes:—

"I have carefully examined the Teacher's Bible, published by Messrs. Eyre and Spottiswoode, and I consider it a most valuable work."

THE BISHOP OF LIVERPOOL:—

"I admire it very much, and think it a most valuable edition of the Holy Scriptures. I shall be glad to recommend your work."

THE REV. DR. EDERSHEIM:—

"It is certainly the best, most complete, and useful which has hitherto appeared."

THE REV. JOSEPH PARKER, D.D.:—

"I have examined your Bible with great care. It is quite as valuable for preachers and hearers as for Teachers and scholars.

"It is almost a library in itself, containing everything that is immediately needed for the elucidation of the sacred text.

"I cannot imagine how this Bible can be improved in any important particular."

THE REV. J. H. VINCENT, of *Chautauqua*.

"The book is indeed a marvel, a library of learning, a book of books, concerning 'The Book of Books,' and deserves a wide circulation in Europe and America."

THE BISHOP OF ONTARIO:—

"My opinion of it is that nothing so good has hitherto appeared. It cannot fail to be appreciated by all who are really anxious to find the best instruction in the sacred volume."

THE REV. C. H. SPURGEON:—

"It is a singularly useful edition."

Opinions of the Press.

CHURCH TIMES:—

"As regards the New Testament, Professors Hort and Westcott are virtually co-editors.

"Every person of ordinary education who uses this work is on a practical level, as regards the results of modern Biblical science, with all save the most accomplished Hebrew and Greek scholars.

"We trust to see a copy in the hands of every Clergyman."

GUARDIAN:—

"Combines the Reference Bible with Various Readings and Renderings from the best authorities, and with the *Aids* from the Bible for Bible Teachers."

CHURCH REVIEW:—

"A library in itself, complete in admirably small compass: not only a Teacher's but a Preacher's Bible, capitally adapted for being taken into the pulpit."

CHURCH QUARTERLY REVIEW:—

"Never, we think, has so much useful matter been condensed into so wonderfully small a space. A monument of well-intentioned zeal, and well-directed skill."

ROCK:—

"A mere perusal of the Table of Contents will show that no other work can pretend to offer such assistance.

"Supersedes all other One-Volume Bibles."

ACADEMY:—

"The Queen's Printers have gone the right way to produce a valuable book. They have selected for treatment important subjects, and then entrusted them to the hands of always trustworthy, and sometimes eminent specialists. Thus we have admirable papers.

"The price of the book brings it within the reach of all persons."

EXPOSITOR:—

"It does great credit to the editor and publishers that these essays are not mere compilations by unknown hands, but original papers written by scholars acknowledged to be in the front rank of their several departments . . . It would be impossible to select scholars more competent . . . It would not be easy to match them: and their work is not only accurate and reliable, but singularly thorough and comprehensive."

BAPTIST:—

"Quite a wonderful compendium of Biblical information. No Sunday School Teacher should be without it."

PRESBYTERIAN CHURCHMAN:—

"For the amount and value of the matter contained in it, it has no equal. The results of a careful criticism of the Sacred Texts, and of philological and antiquarian research in the departments of Biblical literature, were only accessible to Oriental scholars; now they are within the reach of the entire Christian public."

CHURCH SUNDAY SCHOOL MAGAZINE:—

"A remarkable proof of the revival of Biblical study. We gladly accord a very hearty word of gratitude."

NATIONAL CHURCH:—

"Full of the essence of concentrated learning of the well-known Oriental scholar" (The Rev. A. H. Sayce).

LIVING WATERS:—

"The book has given the greatest satisfaction."

CHURCH UNION GAZETTE:—

"Its value will be very great, both to the Teacher and Student."

BRITISH AND COLONIAL STATIONER:—

"Those who regret the unattractive appearance of paragraph Bibles, yet desire to discern the poetical parts of the Bible, will find here the principles by which suspected and unsuspected poetical passages may at once be detected amid the general prose of the Bible."

WEEKLY REVIEW:—

"Up to date in all its details."

SCHOOL GUARDIAN:—

"A book which marks an era in Bible publishing.

"Affords all the help of that kind which is likely to be required.

"The Glossary in the 'Aids' further serves to trace a familiar expression, or statement with context, or to trace the varying usages of words.

"A full analytical Index, with an exhaustiveness from which even a good Biblical scholar might find great assistance. The whole historical materials, *for example*, which have to be combined in order to embrace the *career of St. Peter*, are placed at once under the eye.

"Enables the Student or Teacher to refresh the memory so heavily taxed by the details of the history between Solomon and the Captivity."

NORTH BRITISH MAIL:—

"The critical student will be especially grateful for the Review of the Foreign History of the Jews down to their return from Babylon."

WESLEYAN METHODIST SUNDAY SCHOOL MAGAZINE:—

"The connection of St. Paul's Epistles with the History of the Acts of the Apostles, is given more shortly and clearly than in any Epitome yet published.

"The Queen's Printers' volume of 'Aids' is a marvel of condensation, and contains information that is spread over many pages of many a larger work."

STANDARD:—

"The plan is very completely worked out."

QUEEN:—

"No mere compilation, but an attempt to cover the main ground of Bible teaching by original contributions of the best writers."

THE CHRISTIAN:—

"The Bible student cannot afford to be indifferent to the advantage of having the aids to which he commits himself written by scholars eminent in their various departments. The 'Aids to the Student,' published by Messrs. Eyre & Spottiswoode, Her Majesty's Printers, are beyond comparison more trustworthy and more complete than any other similar book."

GRAPHIC:—

"The distinctive feature of the Variorum Bible is the Various Readings and Renderings. The value of these it is hard to over-rate.

"A buffer against the inevitable shock which the Revised Version will give to many minds.

"When such names as Cheyne and Sayce are associated with a work there is no need to enlarge upon its value and completeness.

"The Variorum supersedes all other Teacher's Bibles."

BRITISH QUARTERLY REVIEW:—

"Those who know the most will find the most in it.

"It does more perhaps for the elucidation of the obscurities and difficulties than anything yet published.

"Both in design and execution a work of singular ingenuity and ability, the fruit of ripe scholarship and much literary versatility. The names of the editors are a sufficient guarantee of this. The volume is the result of many lines of life-long labour.

"Reverent and conservative in feeling . . . . freely uses all the lights of the most advanced scholarship.

"Only Mr. Sayce could have so threaded on one string the archæological allusions and difficulties of the Bible narrative. The article on *The Bible and the Monuments* is singularly able and valuable."

CONTEMPORARY REVIEW:—

THE QUEEN'S PRINTERS' VARIORUM BIBLE AND THE WESTMINSTER REVISION.

By REGINALD STUART POOLE, F.R.S., *of the British Museum, Correspondent of the Institute of France, &c., &c.*

"The scholars who have undertaken the new edition of the English Bible, produced by the Queen's Printers, have exactly met the want of the time. Thoroughly acquainted with the Hebrew and Greek text as well as the ancient versions, and with the position of criticism, they have combined in the most concise form the leading results of research. Commentary they have not given beyond the occasional short explanation of a phrase or word, for they have judged rightly that a work of the kind to be lasting should leave each reader to be his own commentator. Thus the edition has no tincture of theological opinion. It belongs to no school nor even to any Church. Everyone may draw his own deductions. Here are simply the first elements. It may be added that the results of criticism, as here fairly presented, dissipate instead of causing difficulty, and strengthen faith instead of suggesting doubt, so that the least learned reader who knows enough to master a statement in English wins the flower of long study without the thorns of controversy, which have torn many in the search.

"It may be well to point out in more detail the degree of change which has been achieved, if, as we must, we accept most of the new renderings and readings which have the support of the generality of scholars. In one respect there is a consistent advance throughout the work. It shows a thorough acquaintance with the principles of Hebrew and Greek grammar. Competent Greek grammatical knowledge we expected, but it may be doubted if the corresponding qualification on the Hebrew side would have been found had not Mr. Driver been one of the editors. This is said in no disparagement of his brilliant colleague, Mr. Cheyne; and it may be well to explain to those who are not familiar with Semitic scholarship, that a thorough grammatical knowledge of the niceties of Hebrew grammar, and especially of the tenses, which are Mr. Driver's special subject, is not usual even in good Hebrew scholars."

THE TEACHER'S PRAYER BOOK:

THE BOOK OF COMMON PRAYER, with INTRODUCTIONS, ANALYSES, NOTES, and COMMENTARY ON THE PSALTER.

BY

The Right Rev. ALFRED BARRY, D.D.,

AND

A GLOSSARY

By Rev. A. L. MAYHEW, M.A.

In two types and sizes, and in various bindings.

The New Edition of the "**Teacher's Prayer Book**," now so well known, and the only work of the kind published in a popular form at popular prices.

In the arrangement of the work the most simple plan has been adopted, the Prayer Book and its explanation being interpaged throughout.

The name of Dr. BARRY as editor bespeaks the standard value of the work, which entitles it to rank as a companion volume to the "Teacher's Bibles" of the Queen's Printers, which possess a world-wide reputation.

THE PSALTER WITH COMMENTARY

(Large Type)

BY

The Right Rev. ALFRED BARRY, D.D.

Size—$8\frac{1}{2} \times 7 \times 1$ *inches.*

The Psalter in English Type.
The Commentary in Longprimer Type.

In response to many enquiries and requests, Messrs. EYRE & SPOTTISWOODE have issued this edition from the TEACHER'S PRAYER BOOK in large type.

They feel confident that this volume will be acceptable, especially to the sick, the infirm, and the aged.

The Publishers have included the Introduction to the Psalter, the main purpose of which—as prefatory to the special annotations of each Psalm—is to examine the general character, style, and structure of the Psalter, especially in relation to its use in the service of the Church in all ages.

PRICES & BINDINGS.

CLOTH, RED EDGES, BURNISHED	3/6
LEATHER, ROUND CORNERS, RED UNDER GOLD EDGES	7/6
MOROCCO, LIMP, ROUND CORNERS, RED UNDER GOLD EDGES	12/6

A NEW GLOSSARY

OF

BIBLE AND PRAYER BOOK

WORDS AND PHRASES.

BY

Rev. A. L. MAYHEW, M.A.,

Chaplain of Wadham College, Oxford.

THE Glossaries are written on quite a new plan, and include references to the text and illustrative passages from English classical authors, containing Obsolete Expressions (especially in Psalms), as well as Theological, Ecclesiastical, and Liturgical Terms, with Explanations and Etymologies.

The publishers trust that the plan of citing passages from some of the older English Versions, with the purpose of showing the antiquity and source of many of our most familiar and most beautiful Biblical expressions, may commend itself to both the Student of Sacred Literature and to the Student of the history of the English language.

PRICES AND BINDINGS.

Cloth, gilt edges	2/-
Leather, gilt edges	3/-
Morocco, boards, gilt edges (Presentation Edition)	7/6

OF ALL BOOKSELLERS.

GREAT NEW STREET, LONDON, E.C.

Sole Agents for the Publications of Her Majesty's Government.

EYRE & SPOTTISWOODE,

General Publishers and Booksellers,

EAST HARDING STREET, LONDON, E.C.

AGENTS TO THE NEW ZEALAND GOVERNMENT.

AGRICULTURAL SERIES.

ALLOTMENTS AND SMALL HOLDINGS: Return of, in Great Britain, obtained for the Board of Agriculture by the Inland Revenue Department. [6144.] 3*s*.

INSECTS AND FUNGI injurious to the Crops of the Farm, the Orchard, and the Garden, by CHARLES WHITEHEAD, Esq., F.L.S., F.G.S.; also Information concerning Machines and Apparatus for applying Insecticides and Fungicides, Hop Plant Washing Machines, the Strawsonizer, the Universal Garden Engine, &c. Third Annual Report. 1889. (*With Engravings.*) (8vo.) [5952.] 5*d*.

INSECTS, FUNGI, AND WEEDS injurious to Farm Crops: Special Report on. By R. E. MATHESON. Illustrated with original Drawings. 11½*d*.

Popular Manuals.

ENSILAGE (STACKS AND SILOS). Issued by the Ensilage Society. Together with reprint of Professor Wrightson's "Hints on Ensilage." 6*d*.

"Contains a great deal of useful information."—AGRICULTURAL GAZETTE.
"Contains as reliable information as anything we have read."
BELL'S WEEKLY MESSENGER.

OUR HARDY FRUITS: A Practical Guide to their Cultivation, for Landowners, Tenant Farmers, Cottagers, and Allotment Holders. By BRIAN WYNNE, F.R.H.S., Editor of the "Gardening World." Paper Covers, 6*d*.; Cloth, 1*s*.

"Should have a good effect in extending the fruit areas of the country."—TIMES.
"A really practical treatise."—FARM.
"The contents have been carefully compiled, and evidently out of genuine experience."
FIELD.

*** *This manual being eminently suitable for distribution amongst Cottagers and Allotment Holders, Messrs. E. & S. are allowing a liberal discount to purchasers of quantities for that purpose.*

GLEBE LANDS (ENGLAND AND WALES): Return of all, showing the Parishes in which they are respectively situate, and the Estimated Annual Value of the respective Glebes, 1887. H C. 307. 2*s*. 6*d*.

EXTRAORDINARY TITHE REDEMPTION ACT, 1886: Return showing the Names of Parishes in England in respect of which Certificates have been issued by the Land Commissioners for England. 1890. 109. 4*d*.

EYRE AND SPOTTISWOODE:

"CHALLENGER," H.M.S.

"CHALLENGER," H.M.S.: Reports on the Scientific Results of the Voyage of the, during 1873-6. This series is now rapidly drawing to a close, and attention is particularly drawn to the fact that these volumes will probably soon become scarce. No Library can claim to be complete without a set of these Books. Lists on application.

ELEMENTARY EDUCATION.

ACTS OF PARLIAMENT:

33 & 34 Vict. c. 75 (W. E. Forster). 1*s.* 7*d.*
36 & 37 Vict. c. 86 („). 6½*d.*
39 & 40 Vict. c. 79 (Lord Sandon). 1*s.* 1*d.*
43 & 44 Vict. c. 23 (Mr. Mundella). 2*d.*
(Scotland) 35 & 36 Vict. c. 62. 1*s.* 2½*d.*
„ 41 & 42 Vict. c. 78. 6½*d.*
„ 46 & 47 Vict. c. 57. 3½*d.*

EDUCATION BLUE BOOK, 1889-90. 3*s.* 6*d.* Report of the Committee of Council on Education (England and Wales); with Appendix containing Tables showing Results of Inspection for the year ending 31st August 1889.

EDUCATION CODE, 1890. 6*d.*

„ „ „ Minute modifying certain Articles. 1*d.*
„ „ „ Instructions to Inspectors. 4*d.*
„ „ „ „ „ (Supplementary). 1*d.*

EDUCATION IN HUNGARY: Consular Report on. [M.S. 163.] 2*d.*

MUSICAL EDUCATION ABROAD: Report of John Hullah, Esq., LL.D., on. 3½*d.*

SCHOOL DISTRICTS IN ENGLAND AND WALES: List of, with the Standards fixed by the Byelaws of each District. [C. 5963.] 1*s.* 10½*d.*

GEOLOGICAL SERIES.

GEOLOGICAL SURVEY: The Pliocene Deposits of Britain. By CLEMENT REID, F.L.S., F.G.S. 5 plates (48 cuts). 1890. 5*s.* 6*d.*

ISLE OF WIGHT, GEOLOGY OF. By H. W. BRISTOW, F.R.S., F.G.S. Second Edition. Revised and Enlarged by CLEMENT REID, F.G.S., and AUBREY STRAHAN, M.A., F.G.S. Sheet 10. 8vo., 349 pages, 5 plates and 84 cuts, cloth (1889). 8*s.* 6*d.*

LINCOLNSHIRE, NORTH, AND SOUTH YORKSHIRE: The Geology of parts of. By W. A. E. USHER. 10 Illustrations. 2*s.*

LONDON, GEOLOGY OF, and of part of the Thames Valley. By W. WHITAKER, Esq., B.A., F.R.S., F.G.S. Vol. I. Descriptive Geology, 6*s.* Vol. II. Appendices, 5*s.*

YARMOUTH AND LOWESTOFT: The Geology of the Country near. By J. H. BLAKE. 2*s.*

HISTORICAL MANUSCRIPTS COMMISSION.

COMPLETE LIST OF THE REPORTS AND APPENDICES, with Alphabetical Index. 1890. H.L. 150. 4*d*.

TWELFTH REPORT (General). 4*d*.

" " Part III.—Manuscripts of Earl Cowper, K.G. (Coke MSS.). 1*s*. 9*d*.

" " Part IV.—Manuscripts of the House of Lords. 1689–90. 2*s*. 6*d*.

" " Part VII.—Manuscripts of S. H. Le Fleming, Esq., of Rydal Hall. 2*s*. 3½*d*.

CALENDAR OF THE MANUSCRIPTS OF THE MARQUIS OF SALISBURY, K.G. Vol. III. 2*s*. 6*d*.

LEGAL SERIES.

ACTS OF PARLIAMENT are sold separately in sheets, as soon as possible after receiving the Royal Assent.

CHRONOLOGICAL TABLE AND INDEX OF STATUTES. 11th Edition. 1890. Price 10*s*. Invaluable for reference.

PUBLIC GENERAL ACTS, 1890. (Cheap Edition.) Published by Authority. Red cloth, price 3*s*.; by post, 3*s*. 6*d*. This Volume contains all the Public Acts passed during the year, with Index to same; also Tables showing the effects of the year's Legislation, together with complete and classified Lists of the Titles of all the Local and Private Acts passed during the Session.

REVISED STATUTES (Second Revised Edition). Royal 8vo. Prepared under the direction of the Statute Law Revision Committee, and Edited by G. A. R. FITZGERALD, Esq. Vols. I. to III. now ready, price 7*s*. 6*d*. each. [Customers can be advised of future issues, or copies sent on day of publication.]

STATE TRIALS: New Series of Reports of State Trials, published under the direction of the State Trials Committee, and edited by JOHN MACDONELL, Esq., M.A., Barrister-at-Law. Vols. I. and II. now ready, price 10*s*. each.

PARLIAMENTARY PAPERS.

BLIND, &c. COMMISSION: Report of the Royal Commission on. [C. 5781.] 1*s*. 4*d*.
Vol. 2.—Appendix (*with Specimens of Type for the Blind*). [C. 5781-I.] 5*s*.
Vol. 3.—Minutes of Evidence taken; with List of Witnesses. [C. 5781-II.] 8*s*. 3*d*.
Vol. 4.—Alphabetical Digests to the Minutes of Evidence. 1*s*. 10½*d*.

CHILDREN'S LIFE INSURANCE: Evidence taken before the Select Committee of the House of Lords appointed to consider the Bill brought in by the Bishop of Peterborough. H.L. 225. 2*s*. 1*d*.

CHRIST'S HOSPITAL: Scheme for the Management of. 1890. 164. 4*d*.

CHURCH OF ENGLAND REVENUES, Return of. Part I. 1890. 265. 2½*d.*

CLERICAL DISABILITIES ACT, 1870: Return relating to Relinquishment of Office (Church of England). 1890. 38. 1*d.*

TRUSTEE SAVINGS BANKS: Report from the Select Committee on; with the Proceedings, Evidence, and Appendix. 1889. H.C. 301. 1*s.* 3*d.* Index, 3½*d.*

TRUSTEE SAVINGS BANK, MACCLESFIELD: Interim Report of the Commissioner appointed to inquire into the Affairs of; with Appendices. 8*d.* Vol. II.—Minutes of Evidence. 2*s.* 4½*d.*

UNIVERSITY FOR LONDON COMMISSION: Report of the Royal Commissioners appointed to inquire whether any and what kind of New University or Powers is or are required for the Advancement of Higher Education in London; with Appendix. [C. 5709.] 4*d.* Minutes of Evidence taken before the Royal Commissioners; with Appendix. [C. 5709-I.] 3*s.* 10½*d.*

VACCINATION COMMISSION: First Report of the Royal Commission appointed to inquire into the subject of Vaccination: with Minutes of Evidence, Appendices, and Index. (*With Diagrams.*) [C. 5845.] 2*s.* 6*d.* Second Report, with Minutes of Evidence, Appendices, and Index. (*With Map and Diagrams.*) [C. 6066.] 7*s.* 10*d.*

VACCINATION ACTS: Return showing the Number of Persons who have been Imprisoned or Fined for non-compliance with the provisions of the Acts, &c. 1890. H.C. 104. 4*d.*

RITUAL COMMISSION.

RITUAL COMMISSION: Reports of the Commissioners appointed to inquire into the Rubrics, Orders, and Directions for Regulating the Course and Conduct of Public Worship, &c. according to the Use of the United Church of England and Ireland. 1867:—

First Report, with Minutes of Evidence and Appendices. 2*s.* 6*d.*

[*Subjects*:—Vestments; Postponement of Recommendations.]

Second Report, with Minutes of Evidence, &c. 8*s.*

[*Subjects*:—Lights, Incense, and Vestments; with suggested Remedies for aggrieved Parties.]

Third Report. 5*d.*

[*Subject*:—Revised Table of Proper Lessons.]

Fourth Report, with Minutes of Proceedings, Documents, and Appendix. 3*s.* 3*d.*

[*Subject*.—Recommendations as to Alteration of certain Rubrics in the Prayer Book.]

SHORTENED SERVICES ACT, 35 & 36 Vict. c. 35. 3½*d.*

SELECTION OF ACTS OF PARLIAMENT.

Archdeaconries Acts.

	s.	d.
6 & 7 Will. 4. c. 77	0	5
3 & 4 Vict. c. 113	0	11½
4 & 5 Vict. c. 39	0	6½
13 & 14 Vict. c. 94	0	5
31 & 32 Vict. c. 114	0	3½
37 & 38 Vict. c. 63	0	2

Provisions as to Archdeaconries in certain Dioceses.

	s.	d.
LONDON, WINCHESTER, ROCHESTER, and ST. ALBAN'S: 38 & 39 Vict. c. 34	0	5
41 & 42 Vict. c. 68	0	5
EXETER and TRURO: 39 & 40 Vict. c. 54	0	3½
41 & 42 Vict. c. 44	0	3½
CHESTER, DURHAM, LICHFIELD, LINCOLN, LIVERPOOL, MANCHESTER, NEWCASTLE, RIPON, SOUTHWELL, WAKEFIELD, and YORK: 41 & 42 Vict. c. 68	0	5
WALES (Annexation of certain Canonries to Archdeaconries): 6 & 7 Vict. c. 77	0	2

Cathedral Acts.

	s.	d.
3 & 4 Vict. c. 113	0	11½
4 & 5 Vict. c. 39	0	6½
31 & 32 Vict. c. 114	0	3½
41 & 42 Vict. c. 68	0	5

Bishopric Acts.

	s.	d.
6 & 7 Will. 4. c. 77	0	5
5 & 6 Vict. c. 26	0	3½
13 & 14 Vict. c. 94	0	5
23 & 24 Vict. c. 124	0	8
26 & 27 Vict. c. 36	0	2
29 & 30 Vict. c. 111	0	5
51 & 52 Vict. c. 56 (Suffragan's Nomination)	0	1

Special Bishopric Acts.

	s.	d.
SODOR AND MAN—1 & 2 Vict. c. 30	0	2
MANCHESTER—10 & 11 Vict. c. 108	0	2
ST. ALBAN'S—38 & 39 Vict. c. 34	0	5
TRURO—39 & 40 Vict. c. 54	0	3½
„ 50 & 51 Vict. c. 12	0	1½
LIVERPOOL, NEWCASTLE, SOUTHWELL, & WAKEFIELD—41 & 42 Vict. c. 68	0	5
NEWCASTLE (Dean and Chapter)—47 & 48 Vict. c. 33	0	3½
BRISTOL—47 & 48 Vict. c. 66	0	2

Burial Acts (England and Wales).

	s.	d.
CEMETERIES CLAUSES ACT—10 & 11 Vict. c. 65	0	6½
BURIAL (Metropolis)—15 & 16 Vict. c. 85	0	10
„ (General)—16 & 17 Vict. c. 134	0	2
„ (Boroughs)—17 & 18 Vict. c. 87	0	3½
„ (General)—18 & 19 Vict. c. 128	0	3½
„ „ 20 & 21 Vict. c. 81	0	5
„ „ 23 & 24 Vict. c. 64	0	2
„ „ 34 & 35 Vict. c. 33	0	2
BURIAL GROUNDS—59 Geo. 3. c. 134	0	8
BURIAL GROUNDS (Sites)—36 & 37 Vict. c. 50	0	2
„ „ (Open Spaces)—44 & 45 Vict. c. 34	0	5
„ Nonconformists—43 & 44 Vict. c. 41	0	3½
„ „ 44 & 45 Vict. c. 2	0	2
DISUSED BURIAL GROUNDS (Erection of Buildings)—47 & 48 Vict. c. 72	0	2
PUBLIC HEALTH (Interment) ACT 42 & 43 Vict. c. 31	0	2
INTERMENTS (Felo de se)—45 & 46 Vict. c. 19	0	2

Church Building Acts.

	s.	d.
58 Geo. 3. c. 45	1	1
59 Geo. 3. c. 134	0	8
3 Geo. 4. c. 72	0	10
5 Geo. 4. c. 103	0	3½
7 & 8 Geo. 4. c. 72	0	2
1 & 2 Will. 4. c. 38	0	6½
1 & 2 Vict. c. 107	0	5
2 & 3 Vict. c. 49	0	5
3 & 4 Vict. c. 60	0	5
6 & 7 Vict. c. 37	0	5
8 & 9 Vict. c. 70	0	6½
11 & 12 Vict. c. 37	0	2
14 & 15 Vict. c. 97	0	6½
19 & 20 Vict. c. 55	0	2
19 & 20 Vict. c. 104 (Lord Blandford's)	0	5
32 & 33 Vict. c. 94	0	3½

*** These Acts set forth the powers of the Commissioners for building and enlarging churches; and for the formation of distinct and separate parishes, district parishes, district chapelries, and consolidated chapelries. They also relate to Patronage, Endowments, &c. By the Act of 1856 (19 & 20 Vict. c. 55) their powers are transferred to the Ecclesiastical Commissioners.

Church Estates Commission Acts.

13 & 14 Vict. c. 94	0	5
22 & 23 Vict. c. 46	0	2
23 & 24 Vict. c. 124	0	8
29 & 30 Vict. c. 111	0	5

Annual Reports are made by the Church Estates Commissioners, average cost 1d. post free.

Ecclesiastical Commissioners Acts.

6 & 7 Will. 4. c. 77	0	5
13 & 14 Vict. c. 94	0	5
29 & 30 Vict. c. 111	0	5
36 & 37 Vict. c. 64	0	2
38 & 39 Vict. c. 71	0	2
47 & 48 Vict. c. 65 (Church Building)	0	3½

Annual Reports are made by the Ecclesiastical Commissioners at an average cost of 9d. post free.

Marriage Acts.

4 Geo. 4. c. 76	0	5
6 & 7 Will. 4. c. 85	0	6½
7 Will. 4. & 1 Vict. c. 22	0	5
19 & 20 Vict. c. 119	0	6½
49 & 50 Vict. c. 14 (Extension of Hours)	0	2
51 & 52 Vict. c. 28 (Validation)	0	1

Registration of Births, Deaths, and Marriages Acts.

1836—6 & 7 Will. 4. c. 86	0	8
1837—7 Will. 4. & 1 Vict. c. 22	0	5
1874—37 & 38 Vict. c. 88	1	1

Tithe Rentcharge, Commutation, and Redemption Acts.

6 & 7 Will. 4. c. 71	1	2½
7 Will. 4. & 1 Vict. c. 69	0	3½
1 & 2 Vict. c. 64	0	2
2 & 3 Vict. c. 62	0	6½
3 & 4 Vict. c. 15	0	6½
5 & 6 Vict. c. 54	0	5
9 & 10 Vict. c. 73	0	5
10 & 11 Vict. c. 104	0	2
14 & 15 Vict. c. 53	0	2
23 & 24 Vict. c. 93	0	6½
31 & 32 Vict. c. 89	0	2
36 & 37 Vict. c. 42	0	2
41 & 42 Vict. c. 42	0	2
45 & 46 Vict. c. 37 (Com. Returns)	0	5½
48 & 49 Vict. c. 32	0	2
49 & 50 Vict. c. 54	0	3½

Reports by Tithe Commissioners are contained in Annual Report of Land Commission, average price 3d. post free.

Sundry Acts relating to Ecclesiastical Matters, &c.

	s.	d.
BENEFICES RESIGNATION—34 & 35 Vict. c. 44	0	3½
" " 1887—50 & 51 Vict. c. 23	0	1
CHAPEL (Certifying)—18 & 19 Vict. c. 81 -	0	3½
CHURCH, Breaking into—24 & 25 Vict. c. 96 - - -	1	5½
" Brawling in — 23 & 24 Vict. c. 32 - - -	0	2
" Setting fire to, or riotous demolition of—24 & 25 Vict. c. 97 - - -	0	11½
CHURCH DISCIPLINE—3 & 4 Vict. c. 86	0	3½
CHURCHYARDS, Consecration of—30 & 31 Vict. c. 133 - -	0	3½
" " 30 & 31 Vict. c. 135 -	0	2
CHURCHWARDENS' ACT—8 & 9 Vict. c. 70 - - - - - -	0	6½
CURATE, Fees on Induction—30 & 31 Vict. c. 135 - -	0	2
" Stipend during Sequestration of Living—1 & 2 Vict. c. 106 - - - -	1	10½
COMPULSORY CHURCH RATES ABOLITION—31 & 32 Vict. c. 109 -	0	2
CLERICAL Disabilities—33 & 34 Vict. c. 91 - - - -	0	2
" Subscription — 28 & 29 Vict. c. 122 - - -	0	3½
CLERGY, Resignation—34 & 35 Vict. c. 44 - -	0	3½
" " of Holy Orders—33 & 34 Vict. c. 91	0	2
" Sequestration — 34 & 35 Vict. c. 45 - - -	0	2
" Fees on Induction—30 & 31 Vict. c. 135 - - -	0	2
" Sale of Livings by Lord Chancellor—26 Vict. c. 120	0	8
ECCLESIASTICAL Dilapidations—34 & 35 Vict. c. 43	0	9½
" " 35 & 36 Vict. c. 96	0	2
GLEBE LANDS - 51 & 52 Vict. c. 20 -	0	2
INCUMBENTS in certain cases to be Vicars—31 & 32 Vict. c 117 -	0	2
PLURALITIES ACT, 1838—1 & 2 Vict. c. 106 - -	1	10½
" " 1885 — 48 & 49 Vict. c. 54 -	0	3½
" " 1887 — 50 & 51 Vict. c. 68 -	0	1
PRIVATE CHAPELS—34 & 35 Vict. c. 66 - - - -	0	2
" Patronage—1 & 2 Will. 4. c. 38 - - - - -	0	6½
PUBLIC WORSHIP REGULATION—37 & 38 Vict. c. 85 - - -	0	5
SERMONS not to be copied without consent—5 & 6 Will. 4. c. 65 -	0	2
UNIFORMITY ACT—1 Eliz. c. 2 -	0	3½
" " 14 Car. II. c. 14	0	6½
UNIFORMITY AMENDMENT—35 & 36 Vict. c. 35 - - - - - -	0	3½

BILLS UNDER DISCUSSION in both Houses of Parliament are on Sale to the Public. The attention of the Clergy is respectfully drawn to our Deposit Account system.

DEPOSIT ACCOUNTS opened for large or small amounts, and Books or Papers sent on day of publication. A deposit of 10*s.* or 5*s.* made at the commencement of each Session of Parliament will ensure copies of any particular class of Bill under discussion being forwarded as issued. Accounts rectified at the close of the Session.

Monthly Lists of Parliamentary Papers upon application. Quarterly List, post free, 2d. Selected Catalogue of Papers, post free, 6d.

Every assistance given to Correspondents ; and Books not kept in stock obtained without delay. Remittance should accompany order.

EYRE & SPOTTISWOODE,

General Publishers and Booksellers,

EAST HARDING STREET, LONDON, E.C.

Date Due

CENTRAL BAPTIST THEOLOGICAL SEMINARY
0 0021 0022461 3

224.011
L438

Leathes, Stanley

AUTHOR

The law in the prophets.

TITLE

N1965

224.011
L438 Leathes, Stanley
The law in the prophets.

N11965

IDEAL
BOOKSTO
1125 Amsterdam

BIBLE STUDENTS
MONTHLY